

# The Catholic Educational Review

APRIL, 1935

## EDUCATION IN NEW ZEALAND

The more recent history of education in New Zealand appeals to the interest of students of Comparative Education because of certain general problems which the Commonwealth has had in common with other modern states, and because of some special problems rather peculiar to itself. Among the general may be noted: centralization of control; secular and religious education; rural education; and among the special, the education of the native Maori. We are fortunate today to have a work of an authoritative character offering an unbiased view of New Zealand's educational history and the attempts at the solution of the national problems. *Education in New Zealand*<sup>1</sup> by A. G. Butchers, is vouched for by the Minister of Education, Sir Harry Atmore, as a work subsidized by the Government and with one or two minor reservations "an exhaustive and accurate survey of the History of Education in the Dominion." Although assisted by the Government in every way the author disclaims that his work is intended as an official document but rather "an independent, disinterested study of the facts carried out by the historian in a spirit of pure research."

### CENTRALIZATION OF CONTROL

Dr. Butchers is the author of *Young New Zealand* which covers the early history of education in New Zealand down to the Education Act of 1877, when the modern state system was inaugurated. The present volume treats of the various ministries of education from 1878 to the present. In the first or Habens Period 1878-98, although the Government offered grants and

<sup>1</sup> Butchers, A. G., *Education in New Zealand. An Historical Survey of Educational Progress amongst the Europeans and the Maoris since 1878.* Dunedin, Coulls Somerville Wilkie Ltd., 1930.

subsidies to schools, the control was left to local boards. In the following period 1899-1915, while local boards still existed, they were gradually denied control and all real power came into the hands of the Department of Education of the central government. New Zealand has its own peculiar problems as a result of this increasing centralization of educational authority while maintaining the appearance of some local jurisdiction. One may see among these problems both the advantages and disadvantages of governmental control. The author considers the advantages to have far outweighed the disadvantages and the breaking down of the local authority a necessary means for the realization of a national system. He admits, however, that "the result is that today the New Zealand education system consists of a number of historic local boards, equipped, in the nine chief cities and towns, with imposing offices and staffs, but robbed of almost all their former powers. They now serve chiefly to delude the unthinking public into believing that they still possess local control of education when as a matter of fact all the real power has long since passed to the once unimportant Central Department in Wellington. The maintenance of this strangely duplicated and overlapping machinery is largely responsible for the excessive cost of education in New Zealand today."<sup>2</sup>

During the third period, 1915-29, one of continued and rapid expansion in many fields, the process of centralization has been extended to include secondary and even university education and the great problem in New Zealand today, we are told, is the coordination of these branches of the system into an economically efficient whole. The Central Department has acquired absolute and bureaucratic control of every essential element in the system, and "it has left intact the elaborate frame-work of an older day, every year costlier to maintain, yet every year being steadily both dry-rotted and undermined."<sup>3</sup> With this approaching complete centralization which Dr. Butchers envisages there is, however, some realization of an increasing bureaucratic and repressive central control, since the regulating powers of the Central Department have reached the stage where they can revise and contravene statute law. An example of the encroachment of the central authority is that in reference to the training colleges so that today the local boards are "as helpless with regard to the

<sup>2</sup> *Op. cit.*, 5.

<sup>3</sup> P. 533.

control of the training colleges as they are with regard to the provision of buildings, the control of inspectors, the appointment of teachers and every other vital part of the system."

It is indeed heartening to note in the discussion of the proposals for the reorganization of the education system that while centralization of control is thought to have resulted in better organization and more economical administration, Dr. Butchers can report, "But it may be said with confidence that the present generation of New Zealanders at least will not surrender the principle of local control for one of bureaucratic government of the education system at any price." The solutions proposed suggest the establishment of a limited number of reorganized local education boards controlling all forms of education in their districts, and a complete overhaul and simplification of the general and local administrative machinery.

#### SECULAR AND RELIGIOUS EDUCATION

The Education Act of 1877 secularized New Zealand's schools, and, we are informed, it pleased neither the Protestant nor the Roman Catholic Churches. The former permitted their few schools to be merged into the national system and set about to secure the amendment of the act, or the introduction of some form of religious instruction in the public schools. The Catholics, however, not only continued their own schools but forbade the children to attend the public schools, and set about the establishment of their own system. They indeed were interested in the amendment of the act but chiefly in obtaining some form of grant from the State for the secular instruction given in their schools. This has been regularly denied them everytime it has been proposed in Parliament. On the other hand, the Protestant measure represented by the Bible-in-Schools bills has been regularly defeated and the Catholics although a political minority have been identified with the opposition. It appears, however, that as early as 1893 local school committees were permitting religious instruction after school hours in 96 schools in cities that were dominantly Protestant, and in the city of Nelson in 1897 the School Committee, whose chairman at the time was a Presbyterian minister, succeeded in introducing Bible instruction in the schools within regular school hours since the horarium of the Nelson schools exceeded the minimum requirement in hours demanded by the Education Act. This has since been known as

the "Nelson System" of religious instruction but has not been found generally acceptable to the Protestant bodies elsewhere.

Catholics who number 14 per cent of the population are now educating in their own schools 12 per cent of the school population, while contributing through taxation their share of the cost of educating the other 88 per cent. Their schools have regularly increased in number with a corresponding growth in enrollment and teachers. Furthermore, they have advanced in the secondary field and provided free education there as well as in the elementary. All Catholic schools are subject to Government inspection and "their efficiency in respect of accommodation, staffing and secular instruction is therefore certified by the Government inspectors."<sup>4</sup> Their claim for Government aid for the secular instruction which has been constantly rejected by the Protestant majority involves no principle that has not already been accepted by the State through aid extended to Catholic orphanages and other Catholic schools for the native Maori. Dr. Butchers says that the refusal of Parliament does not rest upon any principle consistently applied throughout the education system. "Rather it rests upon a deeply ingrained fear, inherited from certain painful recollections of the old provincial days, that such recognition of Catholic claims would eventually result in the disintegration of the national system of education and bring about a return to the wasteful, inefficient, and discordant denominational system as it existed, for instance, in Canterbury and Auckland in the 'sixties and 'seventies. Going perhaps more deeply still, it rests upon an almost instinctive subconscious fear on the part of the Protestant majority of the Roman Catholic Church itself."<sup>5</sup>

#### RURAL EDUCATION

Whereas, generally speaking, in the United States the opportunities for education have greatly favored the city as compared with the country child, in New Zealand, on the other hand, "rural education has been the Benjamin of the system, and the facilities and advantages offered to enable backblocks children to receive an education equal to that of the city child are probably unsurpassed anywhere in the world."<sup>6</sup> The extent of rural schools may

<sup>4</sup> P. 442.

<sup>5</sup> Ibid.

<sup>6</sup> P. 329.



be judged by the fact that in 1928, 60 per cent of all schools were one-teacher schools; these combined with the two-teacher schools amounted to 80 per cent of all schools.

The measures taken to provide educational facilities for all classes of children even in the remotest settlements include correspondence courses for children of lighthouse keepers, remote farmers, and shut-ins, and in 1929 the benefits of this instruction extended to 800 pupils in elementary, and 100 in secondary subjects. Instruction is free and is open to all except those living within 5 miles of a school. Postage is also free and reading matter freely circulated. Then there are state subsidies for very small schools; half-time schools where the teacher works in two small schools on alternate days, half-weeks or weeks; consolidated schools which usually have secondary as well as elementary departments.

Free transportation by rail or automobile is provided for all rural pupils, and allowances made for board instead of transportation for pupils obliged to live away from home while attending school.

Rural teachers are better salaried than city teachers, have allowances for residence and enjoy certain preferments in the way of promotion. Rural schools are subject to the same standards of inspection as city schools. The medical and dental service is equally extended to them, as well as subsidies for libraries. The extension of work up to the secondary level is encouraged and easily arrived at. It is sufficient to have 20 pupils for the opening of a secondary department or a "top" in the rural school. Hostels for boarding children are attached to most of the secondary schools and accommodations are offered at a minimum cost, the Government making special grants and subsidies for their erection and equipment. Finally the pupils of the rural areas have equal opportunity with others in competing for the free scholarships in the University colleges.

#### NATIVE MAORI SCHOOLS

In 1879, two years after its establishment, the New Zealand Education Department took over the administration of the schools for the native Maori population. Whereas in the earlier missionary days, the Maori language was taught and the Bible, hymnal and prayer books in the native tongue in use, the adop-

tion of English as the sole language of instruction was made compulsory by the legal enactments of the time. We are informed that this was done so as to afford the natives equal opportunities with the Europeans, to give them the advantages of a civilization higher than their own. Dr. Butchers regards the successful administration of the native schools as one of the strongest arguments in favor of central control, for he frequently refers to it as an example of economic and educational efficiency. The elementary schools for the natives have been generously supplied by the government wherever and whenever the Maori would offer sites and show a desire for them. The teachers, usually married men, have been liberally dealt with, given better compensation than those in the white schools, and in various ways induced to longer terms of service.

Elementary education is not, however, entirely supplied by the State schools for almost all the secondary schools, which are wholly denominational, have also elementary departments. We note a considerable number of Catholic convent schools offering elementary instruction, and there is apparently a movement among Catholics to provide the Maori with schools similar in grade to those of the regular Catholic system. While most of the secondary schools belong to the Church of England, Catholics possess some whose beginnings date back to the early mission days, and they also make provision for the education of Maori boys in some of their colleges. State subsidies are available for the scholarships or "free places" open to the Maori youth in all these church schools, as they are also in the universities. However questionable from a cultural standpoint some of these policies may be, as for instance the language prescription, educational facilities and opportunities have certainly improved among the Maori. Statistics show that whereas in 1878 when their population was 43,595, only 4.07 per cent were receiving instruction; in 1928, with the population increased to 65,693, the number of those receiving instruction in all types of schools had risen to 23.38, or nearly 24 per cent.

PATRICK J. MCCORMICK.

## "OBJECTIVES OF THE AMERICAN CATHOLIC LIBERAL ARTS COLLEGE"—I

If the "Objectives of the American Catholic Liberal Arts College," formulated at a meeting in Chicago on December 7 by the Committee on Policy and Program of the National Catholic Educational Association is significant of dissatisfaction with the product of the Catholic college, and if the recent criticisms launched against the status of higher Catholic education in general indicate a desire for betterment, it is safe to assume that we, like the average American, have fallen of late into a deep discontent with our colleges. With us as with the alert and self-critical member of American society it is a laudable discontent, fostered by loyalty, not by carping fault-finding or by an ungrateful and unfilial tendency to besmirch our common Mother. Such criticisms as have recently been voiced are not the jeerings of mere critics and cynics, but the pleadings of anxious and thoughtful friends who would fain see the Catholic institutions of learning in America develop thoroughly cultured Christians and at the same time impart to our Catholic youth an education not only equal but superior to any to be had in sectarian schools. Laudable discontent with the past and a zeal to equip the rising generation with the best education possible, without doubt motivates the statement of "Objectives of the American Catholic Liberal Arts College." It represents teachers casting longing eyes back to the traditional Catholic curriculum, calling for the old approaches and the old cultural subjects, and culminating in scholastic philosophy. The suggested curriculum reads:

For the A.B. degree in the Catholic college of liberal arts: *General education* for all candidates for the A.B. degree will include:

(a) Religion.—Courses running through the four years, to be conducted on the same level and with the same sanctions as the other academic subjects. Specific courses may well be required—not necessarily administered by the department of religion—for certain fields of concentration, e.g., a course in Catholic literature and aesthetics for those whose field is literature.

(b) Language and Literature. (i) Classical languages—Two-year courses in Latin on a four-year secondary school preparation are required. (ii) Modern languages—A reading knowledge in one modern foreign language as a tool subject should be required of all candidates for the A.B. degree. (iii) English—An

equivalent of a minimum of two year-courses. No one should be permitted to be a candidate for the A.B. degree who does not manifest the ability to express himself in clear and forceful English in speech and writing. The college of liberal arts has a right to demand of the candidates for the A.B. degree an intelligent and appreciative acquaintance with the field of English literature, such as is expected of the educated man or woman.

(c) History and Social Sciences.—Two year-courses in civilization, past and present, including such problems from the social sciences as are discussed in the Papal Encyclicals and are of genuine importance in the modern world.

(d) Fine Arts.—Either through regular courses or extra-curricular lectures all candidates for the A.B. degree should have opportunities to develop an intelligent appreciation of music and the fine arts.

(e) Science and Mathematics.—Such training as will give a discipline of precision and an intelligent knowledge of modern scientific development.

(f) Philosophy.—This should be the crown of the course leading to the A.B. degree in the Catholic college. The equivalent of four year-courses should be the minimum requirement in order to attain to an appreciative knowledge of scholasticism as a system and to profit by its training in the method of rigorous thinking. Preferably these courses should be taken in the senior college ("Objectives," p. 5-6).

The aim of this curriculum is obviously not merely culture, but a culture which is definitely Catholic. Unfortunately, however, a study of the suggested outline indicates that we have here in the main an easy plumping back into the past, not only in that the curriculum is little more than an exhumed fossil but in that the attitude toward a cultural education is abortively supernatural; for it tends to ignore the natural faculties of the natural man in whom the supernatural must be fashioned through divine grace. By holding too rigidly to the past, as if culture were static, and by ignoring the lead of the most eminent Catholic minds, the "Objectives" make it impossible to realize as Catholic culture a universal order in which every good and every truth of the natural and social order of even modern times will find a place.<sup>1</sup> The following is an exceedingly pertinent criticism of this backward tendency:

<sup>1</sup>The following from Matthew Arnold is the other extreme, an eternal becoming: "Not a having and a resting, but a growing and a becoming, is the character of perfection as culture conceives it; and here, too, it coincides with religion." ("Sweetness and Light" reprinted from *Culture and Anarchy*, New York, 1909, p. 15.)

Upon the plea of fidelity to the eternal, the other error, quite the opposite, consists in remaining attached not to the eternal, but to fragments of the past, *to moments of history immovably fixed and as it were embalmed in memory*, moments upon which we rest our heads to go to sleep; those who do so do not despise the world like the saints, they despise it like the ignorant and the arrogant; they do not think the world, they refuse it; they compromise divine truths with dying forms; and should they happen to possess a higher intelligence than the former of principles which are unchanging and the most acute perception of the errors, aberrations and deficiencies of the present moment, their learning remains barren, incomplete and negativist, because a certain narrowness of heart prevents them from "knowing the work of men" and doing justice to the work of God in time and history. (Jacques Maritain, *Religion and Culture*, translated by J. F. Scanlan, London, 1931, p. 51. Italics mine.<sup>2</sup>)

Though in all fairness attention should not be centered only upon the wording of the "Objectives" since it was drawn up hurriedly, it is clear both from the general tenor as well as from the outline that the Committee on Policy and Program of the N.C.E.A. conceives Catholicism as a culture. The first evidence of this is the explicit statement:

The Catholic college will not be content with presenting Catholicism as a creed, a code, or a cult. *Catholicism must be seen as a culture.* ("Objectives," p. 1. Italics mine.)

The Catholic educational tradition has been based on humanism and scholasticism. Training in the humanities gave those basic *disciplines* needed for the educated individual in the past. Through the humanities, he acquired, above all, the personal power of *effective and artistic expression*, and thus formed standards of taste and judgment. . . . In the present day, it is not only through the *discipline* of the ancient classics that this formation is secured. An appreciative knowledge of English and foreign literature is also needed. Nevertheless, the classics are rightly regarded as an indispensable aid to this general education that is the primary function of the college of liberal arts. (*Ibid.*, p. 3. Italics mine.)

<sup>2</sup>The scholar, taught, by training and experience, the need of checking and rechecking is asked by the publishers, Sheed and Ward or the translator, J. F. Scanlan, to take on faith that the translation of Maritain's work is accurate; for neither the title page nor the first page of the text makes the slightest reference to the original or its title. All this, however, is only typical of such publications to come to my notice. The works are meant for popular perusal! If so, we have but another proof of the failure to realize that even the populace has a right to painstaking accuracy and to the necessary assurance given in the accepted manner.



Now it is obvious from the context of the "Objectives," pleading for a return to the classics as a medium of intellectual discipline, that the approach to the literature of Greece and Rome, and of England as well, is, despite the strange snuggling together of the lamb and the wolf, to be distinctly that of the schoolmen and of the humanists, not indeed in their full flowering, but in the desiccated tradition following upon the fourteenth century; for emphasis is upon form, not upon the classics as containing the best mankind has thought and said, nor upon classical ideals, nor upon antiquity as one of the voices of human experience pronouncing on life. What the student is to gain from a knowledge of ancient as well as modern letters is the "personal power of effective and artistic expression," and "formed standards of taste and judgment." Newman, however, sees in this training of the judgment something far more comprehensive and truly liberal than an ability to appreciate the formal features of letters. He defines the *judgment* which is to result from the pursuit of knowledge for its own sake, or training of the mind as an end in itself, as, "that master-principle of business, literature, and talent, which gives him [liberally educated man] strength in any subject he chooses to grapple with, and enables him to *seize the strong point* in it."<sup>3</sup> But a study of the classics as sketched by the "Objectives" is to have nothing to do with the heart or the "strong point" of ancient literature; it is to be concerned with its shell and with the discipline language affords. Francis Bacon, much despised by such as can hate while at the same time enjoying the myriad goods his appeal for useful knowledge procured to modern civilization,<sup>4</sup> long ago inveighed against the narrow infatuation with mere style for its own sake as opposed to interest and concern in the mastery and organization of thought and wisdom:

---

<sup>3</sup> *Idea of a University*, London, 1912, p. 174.

<sup>4</sup> Of Bacon's emphasis on useful knowledge Newman says: "Almost day by day have we fresh and fresh shoots, and buds, and blossoms, which are to ripen into fruit, on that magical tree of Knowledge which he planted, and to which none of us perhaps, except the very poor, but owes, if not his present life, at least his daily food, his health, and general well-being. He was the divinely provided minister of temporal benefits to all of us so great, that, whatever I am forced to think of him as a man, I have not the heart, from mere gratitude, to speak of him severely." (*Idea of*, p. 118.)

Words are but images of matter; and except they have life of reason and invention, to fall in love with them is all one as to fall in love with a picture. (*Advancement of Learning*, ed. Wright, Oxford, 1920, p. 30.)

Milton emphasizes even more strikingly, though at the expense of the disciplinary value of language study, the liberation and illumination ancient letters are to impart to the mind in the process of developing a gentleman, a fit member of society, and a citizen of the world:

Seeing every nation affords not experience and tradition enough for all kind of learning, therefore we are chiefly taught the languages of those people who have at any time been most industrious after wisdom; so that language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother-dialect only. . . . We do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek as might be learned otherwise easily and delightfully in one year. (*On Education*.)

Nevertheless, the "Objectives" advocate that attention be concentrated upon grammar, syntax, the mechanics, and style, and that taste and judgment be developed by a study of the formal features of literature. Such a procedure, as I shall attempt to show later, by its nature fails to realize the liberal education,<sup>\*</sup> which, in the words of the same tentative program, is that

---

\*"Of possessions, those are rather useful, which bear fruit; those *liberal*, which tend to enjoyment. By fruitful, I mean, which yield revenue; by enjoyable, where *nothing accrues of consequence beyond the using*" (Aristotle, *Rhetoric*, i, 5. Quoted from *Idea of*, p. 109). In calling Aristotle to his support, as in this whole discussion, Newman is merely segregating and viewing liberal learning apart from the Church or from the State and in contra-distinction to useful or professional learning in order to understand its character more fully. He is in no sense giving expression to a "dualistic conception of knowledge and virtue, of intellect and will as a basis of a collegiate or university education"; for his aim is to justify an education (in opposition to the practical learning promoted by Bacon) which will make the human mind attain the perfection God intended. His views are in keeping with the words of Pius XI: "The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by co-

The Catholic college, in her teaching, aims at reaching the whole man: his intellect, his will, his emotions, his senses, his imagination, his aesthetic sensibilities, his memory, and his powers of expression. ("Objectives," p. 2.)

Though English literature, as a feature of a liberal education, is, according to one view, designed to unite "the jarring sects and subdivisions into one interest, to supply common topics, and to kindle common feelings unmixed with those narrow prejudices with which all professions are more or less infected,"<sup>6</sup> it likewise is to exercise a similar purpose as is obvious from the rôle it is to play in a liberal arts education. Again emphasis is upon discipline, upon intellectual or rational development, and upon calisthenics of the will—as if the will were so gifted as to be able to choose independently of the motives supplied by the intellect. Attention, in other words, is engrossed by composition and an abortive discipline of the will at the expense of the liberalizing influence of literature.<sup>7</sup> And the culture that is to come from a reading knowledge of a modern foreign language is the ability to "use it as a tool subject!" Finally admirable and incomparable a training as it affords in rigorous, painstaking exactness, in merciless insistence upon detail and on an objective approach to

---

ordinating them with the supernatural. He thus ennoble what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal. (*Christian Education, Catholic Mind*, xxviii, 90, *Italics mine.*) In other words, Newman would have the supernatural reared upon the natural and in doing so would not confuse the natural with the supernatural, knowledge with virtue, any more than he would with the practical arts; nor would he confuse a college or a university with a school of monastic service.

<sup>6</sup> *Idea of a University*, p. 169.

<sup>7</sup> Milton with typical vehemence excoriates preoccupation with composition at the expense of a study of literature itself as a preparation for writing: "And that which casts our proficiency therein so much behind is our time lost in too oft idle vacancies given both to schools and universities; partly in a preposterous [putting first that which should naturally and logically come last] exaction, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled by long reading and observing with elegant maxims and copious invention. These are not matters to be wrung from poor striplings, like blood out of the nose, or the plucking of untimely fruit; besides the ill habit which they get of wretched barbarising against the Latin and Greek idiom with their untutored Anglicisms, odious to be read, yet not to be avoided without a well-continued and judicious conversing among pure authors, digested, which they scarcely taste." (*On Education.*)

facts, and in a relentless demand that the senses supply reason all the available data, science is competent to exercise a function more liberalizing than that of affording discipline or supplying a general acquaintance with scientific facts. As understood by the large body outside the Church down to whose level the ideals of Darwin, Spencer, and Huxley have sifted it is for this day an answer to

hither hurried *Whence?*

And, without asking, *Whither* hurried hence!

—the answer mankind has been groping after since the beginning of time. The present generation feels, despite the disillusionment setting in among the leading minds, the words of one of its prophets, Thomas H. Huxley, are true:

Education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws. (*Autobiography and Essays*, ed. Matthews, New York, p. 187.)

A liberal education is an artificial education which has not only prepared a man to escape the great evils of disobedience to natural laws, but has trained him to appreciate and to seize upon the rewards, which Nature scatters with as free a hand as her penalties. That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself. (*Ibid.*, p. 189.)

Now the part of the liberally educated Catholic is to know fully the solution which science, conceived as a culture and a religion, offers to the problem of life and to understand precisely and definitely where its answer fails to disprove that the world aside from science

Hath really neither joy, nor love, nor light,  
Nor certitude, nor peace, nor help for pain

and that it is not true save for the glimmerings of science that

We are here as on a darkling plain  
Swept with confused alarms of struggle and flight,  
Where ignorant armies clash by night.

(Arnold, *Dover Beach*.)

He will, on the contrary, have the deep conviction resulting from personal probing that Christianity is as satisfying today as it was to one of the chiefs of the Anglo-Saxons who commended it to his king, saying, "The present life, O King Edwin, seems to me, in comparison of that time which is unknown to us, like the swift flight of a sparrow through the room wherein you sit at supper in winter. . . . Of what went before, or what is to follow, we are utterly ignorant." But if the A.B. graduate is to go from his alma mater with this conviction, he must have heard the voice of science pronouncing on life—he must have come to a full realization that science, dealing as it does by its nature with material phenomena and with the particular, is but one of the voices of knowledge and that its pronouncements have to do with only the material realm. Moreover, science must be presented sympathetically; for beyond cavil, as Newman sanely acknowledges, among human agencies it has done most to alleviate human suffering and misery, and to make man lord and master over countless adverse forces of nature. If, however, it is to play such a liberalizing rôle in education, it is imperative that it be so presented that it contribute far more than a "discipline of precision and an intelligent knowledge of scientific development." Its underlying philosophy of life must be evaluated as only a phase of the true Catholic philosophy of life. But this can be done convincingly and sympathetically by only such as have an open mind and are aware of the definite limitations of scholastic philosophy as a summation and synthesis of present-day science.

In imitation of the great systems of Aristotle and St. Thomas which came at the end of broad cultural epochs and thus synthesized the learning of their day in much the same manner as cultural epochs were enshrined in Virgil's *Aeneid*, Dante's *Divina Comedia*, Spenser's *Faerie Queene*, and Milton's *Paradise Lost*,



philosophy in our day, despite the rapid strides of learning and despite its too prevalent apathetic attitude toward the vast body of modern learning, philosophy still clings to the title it had in relation to Aristotle's day and to that of St. Thomas' in that it styles itself the science of sciences and claims the right to pronounce with finality upon all topics. But much knowledge must be assimilated and a great synthetic mind be set to work before philosophy can with right claim such a title and can exercise such a rôle in reference to the modern epoch. Before it dare with anything like scholarly truth pretend to give a synthesis of modern learning, its generalizations must be less rarely based upon moribund data; and before it can assimilate the truth latent in false philosophies, it must explore the vast historical settings and background out of which rival systems originated. Until it has seen eye to eye with the proponents of new philosophies, it cannot hope to view rival systems objectively. And until it can by objective scrutiny winnow truth from error, it cannot garner the fragments of truth latent in opposing theories, and thus put together a supra-cultural synthesis. A laudable beginning, it is true, has been made here and there. But vast seas are still unplumbed. Such a status, however, should not cause dismay, because the Catholic mind is exquisitely equipped to garner in all fragments of truth; for, to cite the words of Dietrich von Hildebrand, "the Catholic attitude will protect the researcher more than anything else against impatient, pedantic violations of the peculiar and autonomous nature of his special subject, and her reverent listening will prevent him from rushing into hasty systematizations."

Finally, if philosophy is to train the mind in the attitude requisite for discovering truth and if it is to make good its claim to being rational truth, it will of necessity need to be presented more objectively; that is, with less of the thesis attitude and with less disregard for factual evidence. Here it may be well to observe that impassionateness, impartiality, and objectivity of approach are not the ends, as is erroneously contended, but the means enabling the phenomena of nature and the writings and deeds of men to gain impartial hearing. By virtue of such a procedure the process of synthesizing will conform to the facts, and thus will be prevented what invariably results from a thesis

approach; namely, a forcing or selection of facts to support a preconceived notion. But in spite of the limitations of philosophy in reference to the present-day body of learning, it is to carry off the lion's share of the senior college man's time and energy.<sup>8</sup> And the "Objectives"<sup>9</sup> decree that it shall do so in the vain hope that it will impart training in rigorous thinking, despite its tendency to favor as generally administered hasty and often unfounded generalizations, in spite of its trend to foster the fallacy that reason can independently of accumulated factual evidence attain to truth in all matters, and in spite of its penchant to cultivate a closed and dogmatic attitude of mind inasmuch as it approaches knowledge with a thesis-viewpoint and thus centers the mind on victory rather than truth. To thus present any learning, is to shatter the attitude whereby the Catholic mind will be able to be supra-cultural, that is, to assimilate, as it has in the past during periods when it was most alive (as in the thirteenth century), the best human truth available in all cultures.

---

<sup>8</sup>For convenience I cite the following passages from *An Idea of a University*, all of which indicate the need of a rounded knowledge: "To give undue prominence to one is to be unjust to another; to neglect or supersede these is to divert those from their proper object. It is to unsettle the boundary lines between the harmony which binds them together. . . . There is no science but tells a different tale, when viewed as a portion of a whole" (p. 100). "That only is true enlargement of mind which is the power of viewing many things at once as a whole, or referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence" (p. 136). "He will just know where he and his science stand, he has come to it, as it were, from a height, he has taken a survey of all knowledge, he is kept from extravagance by the rivalry of other studies, he has gained from them a special illumination and largeness of mind and freedom of self-possession, and he treats his own in consequence with a philosophy and a resource, which belongs not to the study itself, but to his liberal education" (p. 166). "If different studies are useful for aiding, they are still more useful for correcting each other; for as they have their peculiar merits severally, so they have their defects, and the most extensive acquaintance with one can produce only an intellect either too flashy or to jejune, or infected with some other fault of confined reading. History, for example, shows things as they are, that is, the morals and interests of men disfigured and perverted by all their imperfections of passion, folly, and ambition; philosophy strips the picture too much; poetry adorns it too much; the concentrated lights of the three correct the false peculiar colouring of each, and show us the truth" (p. 176).

<sup>9</sup>"The equivalent of four year-courses should be the minimum requirement in order to attain an appreciative knowledge of scholasticism as a system and to profit by its training in the method of rigorous thinking" (p. 6).

Undeniably philosophy should be "the crown of the course leading to the A.B. degree," for it intrigues man to a fascination for things intellectual and introduces him specifically and formally to the pleasure and joy residing in the use of his highest faculty. Moreover, it nurtures the power of generalizing and synthesizing, without which real liberal education is impossible; for, as Newman aptly says,

True enlargement of mind is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence (p. 136).

It goes without saying that the symphony of human wisdom, bearing on the humanly wise conduct of life, would be more influential if it resulted more directly from the student's own synthesis or organization of knowledge and less directly from a ready-to-hand formula to be gotten by rote. Before this can be done, the symphony of human knowledge must, of course, be known, not assumed; it must be pliable, not hardened clay. Here it is that philosophy as taught all too often ceases to be true philosophy and becomes instead outmoded callisthenics of the intellect—liberal, indeed, in that it is but a game of the intellect. It thus fails to be genuine education—a genuine training toward truth—inasmuch as it in too many instances philosophizes, not about a real world but about a toy universe, and in doing so does not realize the proper object of the mind, truth. Concerning the need of getting at the heart of human learning so as to evaluate it and assimilate whatever truth it contains Father Franz DeHovre has the following to say in his generally excellent treatise on the ideals of Catholic education:

If there is one characteristic by which Catholicism as a philosophy of life is to be clearly distinguished from other philosophies it is this predilection for universality, this insistence on looking at life from every point of view, this demand for synthesis and unity in the conception of reality. Herein, in fact, lies its catholicity. (*Catholicism in Education*, transl. by Jordan, Benziger Bros., N. Y., 1934, p. 38.)

Since the foregoing may seem to apply too specifically to university education, a different approach to the problem of making the liberal colleges or the cultural courses educate in the truest sense may, perhaps, be more convincing and pertinent to a dis-

cussion of the curriculum constituting a liberal arts education. Now, whether knowledge be the object of university or of college work, it is, as a part of a liberal education, to result in culture. Consequently an approach to the solution of the problem may be had by examining education as a culturing or cultivating factor. And since the task of applying this investigation to the entire curriculum comprehended by a liberal education is obviously too ambitious to be successful, I shall, in the main, limit this phase of the study to the part literature is to play in building and developing in the student a progressive Catholic culture. But before such an examination is possible a clear understanding of the term *culture* is necessary.

An adequate definition, or description, if you will, of culture naturally entails the study of all ages. Basically, however, the elements or notes permanent in the term, as applicable to education irrespective of creed, are for our day contained in the *Oxford Dictionary* definition; namely, "the training, development, and refinement of mind, tastes, and manners; the condition of being thus trained and refined; the intellectual side of civilization." According to Matthew Arnold, "Culture is a study of perfection."<sup>10</sup> In determining wherein this human perfection consists, Arnold, in keeping with his view that God is the constant stream of human righteousness, says:

Religion comes to a conclusion identical with that which culture—culture seeking the determination of this question through *all* the voices of human experience which have been heard upon it, of art, science, poetry, philosophy, history, as well as of religion, in order to give greater fulness and certainty to its solution—likewise reaches. (*Ibid.*, p. 14.)

VIRGIL R. STALLBAUMER, O.S.B.

---

<sup>10</sup> "Sweetness and Light," reprinted from *Culture and Anarchy*, N. Y., 1909, p. 8.

(To be continued)

## MAINE: EARLY SCHOOLS AND IRISH TEACHERS

Education in the settlements of Maine until their emancipation and erection into a separate state came within the encouragement of Massachusetts legislation dealing with schools. In view of the failure to enforce the Act of 1647 in the smaller and newer towns of Massachusetts during the seventeenth century, one would hardly anticipate the establishment of organized schools in the fishing villages along the Maine Coast. Yet, Kittery and York faced presentments, in 1673, from a grand jury "for not providing a schoole and schoolmaster for the aedification of youth according to law."<sup>1</sup> This meant little, for the impoverished villagers were unable to sustain the cost of a school regardless of their law-abiding intentions. Many of the towns of Maine until after the Revolution were dependent upon ephemeral masters, instruction of a few weeks during the winter in one house or another, and upon private schools organized by individuals who were concerned chiefly with the elementary education of their own children. Poverty and hostility to the tax rates delayed the building of "red schools" in some towns with considerable population.

Not until the eighteenth century is there any written history of Maine's schools, nor even any serious effort in some towns to establish a permanent ecclesiastical organization with a settled minister. Congregational divines, who were forced to seek livings on the fringe of civilization, and the more intelligent farmers tried their hands at teaching to supplement their earnings as preachers or tillers of the soil quite as much as to render service to their neighbor's children. Among these early teachers, there were some Irishmen who strayed to the mainland from the Newfoundland fisheries, in which boats from the Irish ports were engaged, or who came as indentured servants.

As early as 1719, Eugene Lynch, who came from Galway, was teaching at Kittery, where a few years later John Maloney was engaged for a time. While colonial money cannot easily be evaluated in contemporary sterling or in terms of modern values, Maloney was said to have been paid eighty pounds per year, no mean sum for that village in terms of local wages. Indeed,

---

<sup>1</sup>Edward W. Hall, *History of Higher Education in Maine* (Washington, 1903), 7.



it seems quite doubtful in view of the compensation of twenty pounds plus diet which the town of Welles was paying Richard Martyn, a graduate of Harvard College, in 1716. Still, Martyn was paid forty-five pounds, in 1717, by the town of Kennebunk.<sup>2</sup> Good teachers were apparently scarce, for Portland, in 1729, was looking for a master in order to avoid presentment by a grand jury.<sup>3</sup> A Master Sullivan, who came from the South of Ireland about 1737, taught at Bristol and Bremen for so many years that he may be confused with other Sullivans engaged in the same calling.<sup>4</sup>

At Kennebunk, a very poor town where schools were kept in private houses until 1770 and on one occasion (1761) in a log sheep-pen, Rev. Daniel Little, an Irishman, taught for several years (1748—) and won a reputation as an intellectual giant with learning reputed to be rare even in a minister. Other Irishmen followed or served simultaneously in the region for a year or two: "One Samuel Murphet was chosen Scoole Master," in 1747, by the town meeting or selectmen empowered to act; Daniel Moffat; John Hickey, about 1766; Adam McCulloch, in 1767; and possibly Joseph Ward who, though an able teacher, was compelled to sue for his salary and who served during the Revolution as an aide-de-camp to General Ward. Murphet was doubtlessly one of the descendants of George and John Murphy, the latter an ensign in the Louisburg expedition, and he himself set aside his ferrule and books to join his brothers and kinsmen in the Revolution.<sup>5</sup>

An occasional Irishman of the region was not a patriot, but such instances were rare enough to challenge attention. John McNamara (1758-1798), son of Timothy and Ann, remained a loyalist, although his nearest relatives were violent rebels, and sought refuge in flight to Annapolis, Nova Scotia, where he gave

<sup>2</sup> Everett S. Stackpole, *Old Kittery and Her Families* (1893), 236; W. W. Clayton, *York County, Me.* (1880), 288. There is a chapter of some value on teachers in Helen C. Beedy's book, *Mothers of Main* (1895) and a chapter on the influence of the little red school house in George Walton's, *History of the Town of Wayne* (1898), 94f.

<sup>3</sup> Hall, *op. cit.*, 7; Daniel Remick, *History of Kennebunk* (1911), 97.

<sup>4</sup> M. J. O'Brien, "Early Irish Schoolmasters in New England" in *Catholic Historical Review* (C.H.R.) 3 (Apr., 1917), see p. 65. Sullivan is not listed in John Johnston's *History of Bristol and Bremen* (1873).

<sup>5</sup> Remick, *Kennebunk*, 97, 352; Bartholomew Gosnold, *History of Kennebunk Port* (1837), 174f., 265.

universal satisfaction as an Anglican teacher and postmaster. Of him the active missionary, Jacob Bailey, a Tory, wrote: "A young man who has been educated by me, and during the course of nine years he has lived in my family, and shown himself to be a person of remarkable sobriety and unshaken integrity, for which he has been imprisoned and cruelly treated while we continued under the dominion of Congress. . . . He has acquired almost every branch of knowledge, both speculative and practical and equally excels in arithmetic, astronomy, navigation, geography, surveying, mensuration, dialing and other branches of mechanicks." Quite naturally, on the death of such a paragon, Bishop Inglis testified to his personal grief and to the community's loss.<sup>6</sup> Still, McNamarra's career would only corroborate in the English mind the old libel upon which proselytizers justified their practices: "You can make a great deal out of an Irishman if you catch him young enough."

At Biddeford, the Gilpatricks, an immigrant family of 1735 from Coleraine, furnished in the first and later generations a considerable number of schoolmarms and masters to the surrounding towns. And it was no small family for the original Thomas Gilpatrick (or Gillpatrick) was succeeded by a daughter and nine sons, some of whom left sizable old fashioned families themselves. At Biddeford, there was Miriam Gilpatrick; at Wells, two Joseph Gilpatrick; at Hollis, John Gilpatrick; and at Limerick, founded by James Sullivan, the son of the old master, a Thomas Gilpatrick whose teaching in various towns of the Saco Valley gave him an assured status as an orthodox Congregational educator. And there were other Scotch-Irish masters in this town where Irish Presbyterians were numerous enough to demand, though unsuccessfully, their share of the tythes for their own minister. Names of masters do not seem to be of record, however, if the town historian is correct.<sup>7</sup>

In Sanford, Master William Gowen, a son of Stephen and Molly (Powers) Gowen, was educated in the local schools and an academy after which he turned to teaching. Though an

---

<sup>6</sup> William S. Bartlett (ed.), *Memoir of the Life of Rev. Jacob Bailey, A.M., Frontier Missionary* (Boston, 1853).

<sup>7</sup> Gideon T. Ridlon, *Saco Valley Settlements and Families* (1865), 766f.; W. W. Clayton, *York County, Me.* (1880), 333; George Folsom, *History of Saco and Biddeford* (1830), 230f.

asthmatic person incapable of manual labor, he managed to instruct the children of the town for the first thirty years of the nineteenth century at a wage of about ten dollars per month, to keep an evening school, to till a garden plot, and to take an active part in the affairs of the Baptist Church. There were other Gowens and a Burk in the neighborhood as well as a Scottish teacher by the proud name of Henry Hamilton; but Gowen alone won recognition as "a noted teacher and a man of rare practical knowledge." While writing of Master Josiah Clark of Wells, the local historian made some pertinent observations concerning the teaching profession of the time: "For the masters of his time (and he was not an exception) were not morally sensible of the degrading influence of intoxicants, and did not live in a state of constant sobriety."<sup>8</sup> At Waterborough, there was John Kelsey, who flourished for some years prior to 1820.<sup>9</sup>

Francis Morrissey was employed as a teacher, 1779 to 1794, in the town of Buxton, which was also served by Master John Hearn to the apparent satisfaction of local authorities. Both of these men as well as Master Grace and Thomas Kennard taught in Gorham prior to the end of the revolutionary era, and Hearn also kept school, about 1802, in Topsham where, somewhat later, Enoch Hines (d. 1828) taught for several years.<sup>10</sup> In Harpswell, where there was a considerable Irish colony including the Merrymans whose progenitor, Walter Merryman, was kidnapped in Dublin and sold in Boston where he worked out his indenture-ship, school was kept for several winters commencing with 1770 by an Irishman named Patch, who became well known as a teacher in this vicinity. Another old countryman, John Sullivan, was reputed to be a good teacher save for his propensity to go on spees and close the school for a week's vacation.<sup>11</sup>

Among the best known colonial teachers was Owen or John

<sup>8</sup> Edwin Emery, *The History of Sanford, Me.* (1901), 72f, 145, 149, 253; Clayton, *York County*, 375.

<sup>9</sup> Clayton, *York County*, 392.

<sup>10</sup> J. M. Marshall (ed.), *Report on the Proceedings of the Centennial of Buxton* (1874) 104, 263; Hugh McClellan, *History of Gorham, Me.* (1903), 225; Clayton, *York County*, 257. G. A. and H. W. Wheeler, *History of Brunswick, Topsham and Harpswell including the ancient territory of Pejepscot* (1878), 486f.

<sup>11</sup> Wheeler, *Brunswick*, 495; Clayton, *York County*, 311.

Sullivan,<sup>12</sup> the son of Major Philip O'Sullivan of Ardra who had fought with Patrick Sarsfield in the lost cause of James II. Born in Limerick (1692) just prior to his father's departure with the "wild geese" for the French service in which he was soon afterward killed in a duel with a French officer, the child, as befitted a connection of the McCarthy Moores, was well bred and educated in a British refugee college on the Continent. He returned to Ireland in time to be suspected of complicity in the cause of the Stuart Pretender, with whose forces his cousin, Colonel Dermot O'Sullivan, fought at ill-fated Culloden. At all events, Sullivan found it prudent to sail for America and arrived as an indentured servant on a vessel which was carried astray by unfavorable winds to York, Maine (1723). Here he was sold and put to hard labor for which a slender youth of six feet in height was unfitted, until he was redeemed by the Rev. Dr. Moody, who was impressed by his application for a tutorship written in seven different languages according to a persistent if exaggerated tradition. On this ship, or possibly on a vessel arriving two years later, there was an Irish orphan, Margaret Browne, whom he redeemed and later married (1735).

Sullivan seems to have taught at Dover and Somerset, New Hampshire, before buying a farm and settling permanently in Berwick, Maine, where he had charge of both the boys' and girls' schools. "From his not attending the religious services of the neighborhood, it has been conjectured that Master Sullivan kept steadfast to the faith of his childhood," although in his schools he naturally read Protestant prayers and utilized textbooks as the New England Primer which inculcated a dread of "Papists" in childish minds. His family, however, conformed to Congregationalism, and some members displayed a marked anti-Catholic bias, probably as a defense of their nativism.<sup>13</sup> At ninety years of age, Sullivan was still teaching and continued to write French and Latin. Generations of townspeople had come under his

<sup>12</sup> Thomas C. Amory, *Life of James Sullivan* (1859), I, 71. and appendix; John T. McClintock, *Hist. of New Hampshire* (1889), 356; E. S. Stackpole and W. S. Meserve, *Hist. of Town of Durham, N. H.* I, 135f; Clayton, *York County*, 302f. See H. H. Burbank, "James Sullivan" in *Collections of the Maine Historical Society*, III Series, 1 (1904), 322f. Otis G. Hammond of the New Hampshire Historical Society is publishing the letters and papers of Major General John Sullivan.

<sup>13</sup> Amory, *op. cit.*, I, 14; *Cath. Hist. Researches* L8 (1901), 49f.

tutelage, and his influence over his former pupils was such that he gained renown as an arbiter of family and neighborhood disputes. On his death (May, 1796), a laudatory obituary noted: "This respected and extraordinary character was employed till he was ninety years of age in teaching public and private schools and perhaps few persons ever diffused so much useful information."<sup>14</sup> Yet John Sullivan's local fame would have died like that of other masters only for his remarkable family: the eldest son died an officer in the English navy before the Revolution; John Sullivan, a major general and a powerful political figure in New Hampshire; James Sullivan, governor of Massachusetts; and Daniel and Eben Sullivan, who fought conspicuously in the Revolution. And his grandchildren and their progeny through intermarriage with the New England aristocracy were notable figures throughout Maine, New Hampshire, and Massachusetts.

In Brunswick with its Scotch-Irish population, the inhabitants, who were said to be extremely ignorant of books and writing, were rather dependent upon teachers from Ireland or upon Presbyterian divines of Ulsterite stock. Not until 1798 did the town have an active school committee. As early as 1735, there was Master Richard Flaherty, who signed a memorial to the Governor and General Court at Boston petitioning for the incorporation of the town. Whether he kept a private or public school is not evident. He found an educated Irishman in the local society in the person of Thomas Skolfield (1717-1796), the son of a Williamite soldier who had settled on sequestered Irish lands, a graduate from Dublin University, and finally an immigrant to the northern plantations. Flaherty was followed by a series of Irish scholars: James McCashlen, who was paid forty pounds in 1740; the Rev. William McClanethan; John Blake for a few years after 1755; and John Farrin, whose father was a Dublin teacher who settled in Ipswich, Mass. Farrin's terms included, at least, the years 1759-1761, and again in 1776; and as an experienced master, who had taught at Mystic, Mass., he was given twenty-six pounds. In 1776, he donated fifteen pounds of his salary to poor relief when political disturbances had brought distress with the forced cessation of the lumber trade. The early decades of the nineteenth century saw some interesting teachers:

---

<sup>14</sup> *Oracle of the Day* (Portsmouth), June 22, 1796.



John M. O'Brien (1786-1865), a graduate of the first class in Bowdoin College, who kept a private school (1806-1810), and later was known as a lawyer and literateur; L. Champrosay, who instructed in French and dancing (1821); J. G. Mivelle Dechene, who taught French (1836); B. F. Neally, who conducted a private school for "instruction in the art of navigation" (1825); and a Mr. Butler, who kept a writing school (1837).<sup>15</sup>

Robert Mathews, an arrival from Ireland, sojourned in Woburn until he found employment as a teacher in Warren,<sup>16</sup> where he enlisted for service in the French and Indian War either because of patriotism or because he was an unwanted transient. Bartholomew Killeran kept school in Warren about 1770 and reared a son, Edward, who became master of a packet boat and represented his town in the legislature before and after its separation from Massachusetts. Master Killeran was a man of excellent character who was "highly esteemed for his amiable disposition and not the less so that in place of birch and ferrule he was obliged to make use of loaf sugar to stimulate and encourage his pupils."<sup>17</sup>

A picturesque master was John O'Brien (1755- ), a known Catholic, who was born at Craig, near Cork, and who arrived in Maine as a steward or soldier on a British boat from which he managed to desert at Castine through the assistance of a Mr. Beverage, who obtained temporary employment for him in the first school of Vinalhaven. He soon settled as a teacher in the democratic towns of Thomaston and Warren, where he was esteemed as an elegant penman, a lover of science, an expert accountant, and a severe disciplinarian. No negligible element in his success was his marriage to a daughter of Colonel Starrett (1785) and the conformity of his thirteen children to the religious ways of the town. His descendants won place in the economic and political life of the state as quarriers of marble, shipbuilders, and operators of packets on the Kennebec River. A son, Edward O'Brien, became a wealthy shipbuilder and a state senator (1856) who, however, did not lose sight of old Ireland, which he included in a European itinerary (1862); another son,

<sup>15</sup> Wheeler, *Brunswick*, 235, 456f., 478, 481, 776, 834. Parker McReed, *History of Bath and Environs* (1894), 208, from the *Maine Gazette*.

<sup>16</sup> *C.H.R.*, 3:66.

<sup>17</sup> Cyrus Eaton, *Annals of the Town of Warren* (1851), 145.

Thomas, won wealth as a trader and local prestige as a member of both houses of the legislature. These O'Briens presumably brought out (or induced the immigration of) other Irishmen for the stone quarries. At any rate, the town had a fair representation of O'Briens, O'Neils, and O'Connors who appear in local genealogical notes.<sup>18</sup>

John Sullivan, a native of Dublin, who had labored as a shoemaker in Pennsylvania, was employed by Mr. Snow, a sour but not intolerant Calvinist, to teach school in Thomaston, as there was plenty of town talent to mend boots. A Catholic, a merry maker of bon mots, and a heavy drinker in periods of dejection as were too many other itinerant schoolmasters, Sullivan found board and lodging in Snow's household in return for his literary conversation and lively entertainment. Austere Calvinists might piously reprove men for idle pleasures, but they found enjoyment in much that they formally disapproved. As an educator, he was possessed of an uncommon stock of scientific and literary lore, and his contribution was more lasting as his disciples conducted the school after his departure for Warren, where he had frequently visited his Catholic countrymen, O'Brien and Carver. Again he challenged attention for skill in teaching, severity in maintaining order, and caustic repartee so characteristic of some masters. His habit of dubbing their darlings "silver spoons" annoyed the parents. Later Sullivan removed to Boston, where the Irish contingent was growing rapidly in numbers and where his religious cravings could be appeased by church and chaplain.<sup>19</sup> The town's chronicler contributes an interesting and not irrelevant note: "Bishop Cheverus of Boston, who made his first visit to this country in 1798, having revived the faith of his Catholic brethren scattered over the country and formed a society at Newcastle, John O'Brien of that denomination was, in 1805, also allowed his proportional part of the fish money for his own minister. There were one or two other Catholics in town, but no application was made on their behalf."<sup>20</sup>

<sup>18</sup> *Brief Historical Sketch of the Town of Vinalhaven* (1889), prepared by order of the town's centennial committee, 54. *Journal of the American Irish Historical Society*, 4(1904), 73; Eaton, *Warren* (1873), 593; Cyrus Eaton, *History of Thomaston and Rockland, Me.* (1865), I, 128, 235, 425; II, 341f.

<sup>19</sup> See, note 18.

<sup>20</sup> Eaton, *Warren* (1877), 289.

Michael Ryan applied to the selectmen of St. George's (Thomaston) for a school in a curious, pedantic letter (1778), which must have so mystified those men of limited vocabulary and free spelling that no record was made as to whether or not he won an appointment: "Gentlemen, permit me to address you with a few lines at yr. publick Meeting, if we seriously reflect on the various Advantages resulting from Education we shall unanimously conclude that the Knowledge of letters is one of the greatest Blessings that the Divine Majesty of Heaven has bestowed upon the Children of Men, learning furnishes us with uncommon preternatural Endowments of the mind and leads us to full observation of every decent Regulation of the Human life, it illuminates our natural faculties to Discern the Source or Origin of action which Compels or Induces us to Act according to our Duty to God and Man, finally 'tis an Estate that no outward Violence or Arbitrary power can interrupt or take from us, in consequence of so many Advantages it is a duty incumbent on every Parent to Cultivate their Children in Literature and initiate them in the Knowledge of the sacred Writings, that they may have an early taste of the Beauty and Excellency of them. Therefore, Gentlemen, in hopes of yr. General Approbation, I am encouraged to offer my services in scholastic Tuition, that I may have the honor to instruct your Youth, should I be so happy as to Merit your future Esteem, it would give me the greatest pleasure, I would also most humbly apply to you for the Schoolmaster's Lot in your Town, which if you Grant, will oblige me to make the most grateful Acknowledgments, I shall leave it to your Wise Determination, and Wish you success in all your Annual proceedings Whilst I remain your sincere friend and humble Servant." This is doubtlessly the Michael Ryan who taught at Rockland in 1778.<sup>21</sup>

Thomaston experienced the ministrations of other Irish pedagogues. William Walsh (1765-1837) came as a child from Dublin on the eve of the Revolution, probably with his parents, but not necessarily so, for Catholic children were spirited away by unscrupulous brokers of indentured servants and sold to ship captains. Upon reaching manhood, he taught school for a number of years. In 1787, the town voted not to approve the select-

<sup>21</sup> Eaton, *Thomaston*, I, 129.

men's employment of Walsh, but the reasons are not stated whether it was a matter of unpopularity or non-conformity in religion. His family, of whom a son fell fighting the War of 1812, and his descendants were not without local distinction. Then there was Thomas Emerson, "a man of good education, an excellent penman, and of a respectable family in or near Limerick, Ireland."<sup>22</sup>

In Bowdoinham, there would appear to be less sympathy with schooling if one were to judge from the warning of a master out of town. This had become a rather usual practice in Maine in the case of any newly arrived person lest the town be burdened by his possible need of poor relief.<sup>23</sup> In Monmouth, which had some Catholic settlers, there were two Irish teachers, aside from Master Patch, William Lowney and John Magner, who both came from Dublin after the Revolution and who, according to the somewhat prejudiced local annalist, were lovers of ardent spirits. According to tradition, Magner on his arrival was fashionably dressed in a white linen suit with silver buckles and black silk stockings to the knees and brought with him a "half bushel" of coin. His fortune was improved by his marriage with the widowed mother of Samuel Harvey by whom he had four children, including a son, John, who settled in the town of Wayne. A successful master, Magner is also said to have administered the first school in the town of Greene (1791). Lowney arrived about 1791, as a somewhat elderly and dwarfish man, who was incapable of hard labor. Well educated, he taught the town's school with success despite a marked brogue, until 1804, when he accepted a similar position in Belfast.<sup>24</sup>

In Wiscasset (Pownalborough) and Sheepscot, there was a Master Silvester Murphy about 1775, which was not so surprising in Lincoln County, whose probate records disclose several Murphys as well as several other Celtic names in this era. In Sheepscot-Newcastle, John Cunningham, peddler, was acquitted by a jury of the charge that he sold goods contrary to the restrictive measures (1768), and there was another mentioned peddler,

<sup>22</sup> Eaton, *Thomaston*, II, 178, 213, 449.

<sup>23</sup> Silas Adams, *History of Bowdoinham* (1912), 155. See Joseph H. Benton, *Warning Out in New England* (Boston, 1911).

<sup>24</sup> H. C. Cockrane, *History of the Towns of Monmouth and Wales*, 1(1894), 283f.; H. D. Kingsbury (ed.), *Kennebec County, Me.*, 2(1892), 766, 781.

Bryan Ryan. Irish peddlers, it might be added, often turned to teaching, and at all events they were purveyors of information as well as of goods. Mathew Cottrill with the assistance of James Kavanagh not only aided Bishop Cheverus in the erection of the first Catholic Church (1799, 1808), but he was one of the founders and original trustees of Lincoln Academy, of which Major John Farley, son of General Michael Farley of Ipswich, was the first treasurer (1801). Eighty years later there was a principal identified as W. H. Kelly.<sup>25</sup>

The denizens of Bath took pride in Master O'Brien, an Irish gentleman, who had studied in Edinburgh, presumably at the University whose training was glorified above other institutions in American opinion. Not only Ulsterite Presbyterians but an occasional Catholic patronized the University of Edinburgh, for the penal laws could be evaded rather easily in Scotland. It was in Bath that Abraham Cummings taught winters and preached summers, and where lame Master Patch with his crutches exercised the same cruelty (1790) that was thought to have caused his victims to burn his school in West Bath.<sup>26</sup>

When John O'Brien gave up the school in Vinalhaven, it was natural that he should be succeeded by another Corkonian, Michael Bowen. A man of distinction, Bowen had been trained in Trinity College, Dublin, and as an immigrant had enlisted in the patriotic forces in which he advanced to the rank of major. In Vinalhaven, he farmed, as it behooved a prudent teacher who would make his livelihood more secure, and married Sarah Carr, who may have been a countrywoman (1790). After 1790, there was another Irish master, Michael Brown, who was employed by the selectmen at forty-six pounds per year.<sup>27</sup>

About 1796, John O'Neil kept a summer school in a barn at Canaan where later Master Andrew Turner instructed the youth.<sup>28</sup> In Durham, "the school-master par excellence was Martin Rourk," who left Ireland as a youth for St. Johns (1773),

<sup>25</sup> *C.H.R.*, 3:65. See, William D. Patterson (ed.), *The Probate Records of Lincoln County, 1760-1800* (Portland, 1895), 88, 166, 184, 188, 356, etc.; David Q. Cushman, *The History of Ancient Sheepscot and Newcastle* (1882), 195, 201, 295, 297f.

<sup>26</sup> *C.H.R.*, 3:67; McReed, *Bath and Environs*, 200f.

<sup>27</sup> *Historical Sketch of the Town of Vinalhaven*, 14, 53.

<sup>28</sup> John W. Hanson, *History of the Olde Towns of Norridgewock and Cannan (Canaan)* (1849), 326.



where he worked in his uncle's store for two years. The trading ship on which he arrived in Boston (1775) was forced to sail secretly at night, and he was stranded. Hence he joined the army and served under Captain Lawrence, whose widowed sister, Elizabeth Lawrence Fogg, he later married. After the war he came to Durham, where he taught school and served as town clerk for several years until his death in 1807. His nine children became Roaks by an act of the legislature, and in variations of that name their Celtic identity was quite lost. This was not an altogether unusual procedure, for, in 1806, three O'Neils were made Neils by a legislative act.<sup>29</sup> It was to Durham that Thomas Crowell came in the Critical Period to remain as a teacher for a score of years.<sup>30</sup>

Hallowell Academy had a preceptor with suggestive name of William Kinne who was the reputed compiler of *Kinne's Arithmetic*, which was in general use in his native state as late as 1840.<sup>31</sup> At Waldo and Searsmont, there was Master Lewis Ryan, who came from County Tipperary, where the educational restrictions were still vigorously enforced. In 1767 William McMahon opened a school at Stroudwater and, somewhat later, a select school at Woodford's Corners which attracted students from Falmouth (Portland).<sup>32</sup> At Boothbay, there was a sturdy Presbyterian master, Thomas Boyd, who was born in Antrim, Ireland, in 1748, and whose descendants and kinfolk became people of weight in the community.<sup>33</sup>

In Windham, where the Ulsterite population was relatively strong, there were Irish teachers as one might suspect. John Patterson was a teacher of recognized merit about 1773, and according to the reminiscences of one of his pupils "a red-headed Irishman" peppery in disposition, severe in discipline, and at times in his cups. Thomas Kennard (d. 1819), a well educated native of Ireland, taught for a long period, and proved to be an

<sup>29</sup> Everett S. Stackpole, *History of Durham* (1899), 24, 80, 242f.; *J.A.I.*, 4(1904), 78. See, *List of Persons whose Names have been changed*, published by the State of Massachusetts (Boston, 1893).

<sup>30</sup> *J.A.I.*, 5(1905), 105; Sumner L. Holbrook read a paper on him before the Pejescat Historical Society of Brunswick.

<sup>31</sup> E. H. Nason, *Old Hallowell on the Kennebec* (1909), 211. See Rev. J. T. Champlin, "Educational Institutions in Maine while a District of Massachusetts" in *Collections of Maine Historical Society* 8(1881), 157f.

<sup>32</sup> *C.H.R.*, 3:68.

<sup>33</sup> Francis B. Greene, *History of Boothbay* (1906), 504f.

inspiring person, dignified in appearance, handsome in person, and faithful in his duties and self-discipline. On his death, he was succeeded by Nicholas Anthoine, but there were other Kennards in Windham, Timothy, a teacher, and Elijah, who served later on the school board. The Friends' School, according to tradition, was once ministered by Robert Blair (1774-1845), a native of Armagh and a Quaker, of whom it was said "that he knew enough to build a ship and navigate across the Atlantic Ocean."<sup>34</sup>

A founder of Londonderry, John Mitchell, brought from old Derry an infant son, John, who became a skilled joiner, a surveyor, and a founder of New Belfast in Maine (1768). It was the younger John Mitchell who published with the approbation of the Lords of Trade and Plantations the most complete map of the *British and French Possessions in America* which was republished in Dublin (1755). This chart was used in the definition of boundary lines in the treaty of 1783 and in the Ashburton-Webster negotiations. While primarily Mitchell was not a teacher, he turned his attention to the instruction of the young in the new settlement.<sup>35</sup> The town of Newry is said to have been named by Luke Reilly after old Newry in Ulster, from whence this early schoolmaster came.<sup>36</sup> In Benton, there was a Master Healy (d. 1820). In the village of China near Augusta, a foreigner, named McNeill, introduced the formal study of English grammar in the local schools.<sup>37</sup>

Falmouth (Portland), settled by some of Robert Temple's colony of impoverished Scotch-Irish exiles (1718-20) with later accretions, about 1730, as the Motleys and McLellans, has no notice of the employment of a teacher until 1733. In 1761, an Irish master, John Montague Richmond, who presumably was an Anglican in profession, aroused great excitement according to the Congregational settled minister: "Things remain in a dismal situation about the schoolmaster, Richmond, a very worthless fellow, by means of which the peace of the neighborhood of the Neck is broken up and dreadful quarrelings occasioned. The old

<sup>34</sup> Samuel Dole, "Early Schools in Marblehead (Windham)" in *Collections and Proceedings of the Maine Historical Society*, Second Series, 9(1898), 391f.

<sup>35</sup> Joseph Williamson, *History of Belfast, Me.* (1877), 63f.

<sup>36</sup> *C.H.R.*, 3:65; William Barry Lapham, *Centennial History of Norway and Oxford Counties* (1886).

<sup>37</sup> H. D. Kingsbury (ed.), *Kennebec County, Me.*, 2 (1892), 1160, 1221.

Selectmen sent him out of town, but he returned and kept school at ———." The local historian observed that: "He was an Irishman and very severe in discipline; but this cannot have been the sole ground of complaint against him; and it is evident that he would not have ventured to return had he not been supported by a party in his favor." On his return, he was bound before the Court of General Sessions "to answer his being presented for setting up and keeping school in Falmouth without the approbation of the selectmen." Two worthy townsmen signed his bond, and it has been concluded that the case was dropped and that he left the clamor behind him. Another "old countryman," James Lyon, kept school in Fore-street before the Revolution, but he, too, was quite unpopular in his coeducational elementary education because of his strictness.<sup>38</sup>

With the endowed academies, Irishmen, or even men with Irish names, had little association. Yet in 1808, when the Phillips-Limerick Academy was founded at Limerick, Edmund Hayes and John McDonald were among the incorporators.<sup>39</sup> While the Coney family came from Massachusetts, there is the suggestion of at least an Irish paternal origin in the name of the endowed Daniel Coney Female Academy (1815), later the Augusta Academy.<sup>40</sup> The Rev. Jeremiah Chaplin, first president of Waterville (Colby College), took a wife, Marcia S. O'Brien (1806), and their daughter entered educational work as an editor and writer of religious and historical books, while their son, John O'Brien Chaplin, graduate of Colby College, was placed in charge of the Latin preparatory school and later taught English and Latin in the college.<sup>41</sup> The Bangor Theological School found a patron in Dr. Jacob Hayes of Charlestown, Mass., whose Irish origin was rather distant.<sup>42</sup> The Berwick Academy was directed by Joseph McKeen, descendant of an Ulsterite of Londonderry, N. H., prior to his election to the presidency of Bowdoin College. Captain Ephraim McFarland gave the site of Belfast Academy (1808).<sup>43</sup>

<sup>38</sup> William Willis (ed.), *Journals of the Rev. Thomas Smith and the Rev. Samuel Deane, Pastors of the First Church in Portland* (1849), 188; William Willis, *The History of Portland* (1833), Pt. II, 17, 50, 299.

<sup>39</sup> *J.A.J.*, 19(1920), 91.

<sup>40</sup> Kingsbury, *Kennebec County*, I, 412.

<sup>41</sup> *Dictionary of American Biography* 4(1930), 335; Hall, *op. cit.*, 106; Edwin C. Whittemore, *The Centennial History of Waterville*, (1902), 296f., 495.

<sup>42</sup> Hall, *op. cit.*, 38.

<sup>43</sup> *Collections of the Maine Hist. Soc.* 8:157f.; Hall, *op. cit.*, 47, 172.

With its separation from Massachusetts, Maine passed its school law of 1821 at a time when only seven towns out of one hundred and sixty-one had creditable grammar schools. Thereafter more attention was paid to education as the laws of 1825, of 1827, of 1834, and of 1841, with its general codification of all school legislation, indicated. In 1854, provision was finally made for a state superintendent. In the case of Portland, where there were twenty public schools, including a high school and four grammar schools and about thirty private institutions with a total enrollment of three thousand children, it was reported in 1849 that about a thousand children did not attend school but were "growing up in the school of vice, which is always open and always attended."<sup>44</sup>

The Catholic population of Maine grew slowly despite the influx of Irish immigrants after 1840 until the French-Canadian immigration was given an impetus during the Civil War. Yet there were thirteen churches and chapels, and Maine had known some out-standing priests, as Francis Ciquard, Denis Ryan, Charles French, O.P., and John Bapst, S.J.—all worthy successors of Sebastian Rasle. Congregations were too small and impoverished to build schools, so, aside from religious instruction, Catholic education was first introduced into the diocese with the arrival in Portland of the Sisters of Notre Dame from Montreal (1864) and the establishment soon thereafter of free day schools for boys and girls.<sup>45</sup>

RICHARD J. PURCELL.

The Catholic University of America.

---

<sup>44</sup> Willis Smith, *Portland* (1849), 441; Hall, *op. cit.*, 10f.

<sup>45</sup> William Byrne (ed.), *History of the Catholic Church in the New England States*, 1(1899), 492f, 501, 542.

## CATHOLIC HIGH SCHOOLS AND SCHOOL JOURNALISM

School journalism! Is there then a separate genus for schools—distinct from the parent stock, with root, trunk and branches of its own? We think there is—a rapidly developing offshoot of so-called “professional” journalism, with strongly marked characteristics which differentiate it from the standardized, highly commercial “grown-up” press. Journalism-parent is a hybrid—its beginnings obscure, its adolescence flamboyant. But the dignity of that mature journalistic power which has overturned empires and balanced the fate of nations sheds a luster on the child. School journalism may hold its head high—not, perhaps, with professional pride, but at least with a definite feeling of craftsmanship.

We say *not* with professional pride. If there is one thing school journalism must avoid, it is this “professionalism.” Like our sports, our dramatics, our glee clubs, our high school journalism should be a fresh product of its environment. Anything that smacks of sophistication, of over-smartness, of cheapness, has no place in the school publication. But a Catholic school paper, you will object, would inevitably reject these things. Yes, if someone has the courage to remember the fundamental purpose of *all* journalism—which is to *reflect* public opinion. School publications should be nothing more than a mirror, holding up a crystal-clear reflection of our school in all its activities—a reflection which he who runs may read. In the non-Catholic as in the Catholic school, publications, in order to operate successfully, *must* run on this basis.

This immediately establishes a distinctive field for the Catholic school, as divergent from that of the non-Catholic school as the ideals each represents. Thus we come to the all-important question of framing a policy. Even Mr. Pulitzer himself could scarcely have hoped to avoid shipwreck if he had pinned his faith on anything less definite than a formulated, recognized *working* policy. How then, can a wobbly little high school paper, with its sapling staff and over-worked advisers, hope to win without at least knowing its goal? Once having firmly grasped the fact that our paper must *mirror* the school, the next thing is to line up definitely in our minds just what our school *does* stand



for. And this "lining up" is not as easy as it sounds. Because we are known as "sectarian" or "denominational" schools, because we who teach wear the religious habit, because religion is the ground-work of our school life, the danger becomes almost inescapable of making everything "pious" (which, as everyone knows, is calculated to accomplish anything but the desired effect, usually). After all, it is not "pious" people we want to turn out, but vigorous, intelligent, cultured Catholics, able to carry on the Catholic tradition in a manner worthy of the name.

Suppose we *do* take a leaf from the book of "professional" journalism, for once. A good newspaper or magazine considers, first of all, its audience. In this one matter, we *should* be professional. Bishop Schrembs, in introducing Plain Chant into the schools of Cleveland, has shown how admirably the religious motif may be woven, like a golden thread, through the tapestry of beautiful secular music. Catholic school publications, since they are mere reflections of school activity, are bound in the very same way to blend the deep underlying principles of faith with all the varied interests of the modern home. And the modern home, of course, is the audience par excellence of the Catholic school paper. What a glorious opportunity we have here to establish the nucleus of a representative Catholic culture! To make the standards of our schools articulate, to give voice to the ideals that underlie every minute of our working time, to bring out into the light of day the high literary possibilities of the Catholic school system—even in the face of schedules groaning with extra-curriculum activities it is worth all the labor it involves.

In the February, 1933, issue of THE CATHOLIC EDUCATIONAL REVIEW, Mr. George N. Shuster had an article which sums this up beautifully. He is talking, to be sure, about schools of journalism and schools of writers and the Catholic literary spirit in general. But what he says about the very core of the matter applies to the high school as well as to the college. "The Catholic literary spirit is not narrowly controversial. But it is permanently Christo-centric and Theo-centric." In Mr. Shuster's ideal Catholic school for writers, there will be "an absolute devotion to a Christo-centric culture." Now, lest we be suspected of having taken permanent leave of what little sense of humor we

possess, let us make it clear *immediately* that we do not for one moment claim that the high school paper or high school journalism is a school for writers. Far from it. In fact, we subscribe heartily to Mr. Shuster's statement that their chief value to the student lies in the fact that it may cure him of his addiction to "aint." And as for "make-up" and news-writing, we realize only too well that, as Mr. Shuster says, "most amateur courses in them are so "woefully ludicrous (that is, when not accepted as games), as to rank with the world's champion bad jokes."

But that about the absolute devotion to a Christo-centric culture. Is there a Catholic teacher without it? Isn't it the leaven working through *all* our courses, particularly in English? And, if a high school paper seems a trivial matter in the face of the whole tremendous problem of establishing an *American* Catholic culture (if there can be such a thing), let us listen once more to what Mr. Shuster says about trivial cultural tasks:

"The necessary thing nowadays is a corps of writers whose view of life is ontologically religious, by which is meant that they dwell humbly in the spirit of Christ and His Church and then do the work expected of them. A good essay on 'Dropping the Pocket Handkerchief' may be as pleasing 'sub specie aeternitatis' as an article against birth control. For the causes of birth control are, in the final analysis, cultural. And changing the general cultural orientation demands a willingness to under take cultural tasks, however seemingly trivial they may be."

Which coincides, rather, with the words of Our Holy Father in connection with the Catholic Press, that "seemingly insignificant activity in its favor is of great importance." All this, of course, may be giving to the high school paper much more importance than most of us have been willing to accord it—and a standard of achievement which many English departments will simply declare "impossible." It takes great skill, we admit—to avoid being didactic, to hold one's dignity, to keep the freshness and spontaneity of youthful contributors and yet uphold the highest literary standards, to be friendly, to be simple, to be clever enough to be interesting—the requirements are as numerous as for a prima donna's first night. But it has been done—witness the numbers of Catholic school papers associated in a national organization; the many Catholic names in the awards of the secular organization of scholastic journalism, which numbers over ten thousand schools, Catholic and non-Catholic.

Those who belong to the Scholastic Press Association know how much we may learn from the craftsmanship of the secular school papers. Many of them, of course, especially in the West, have trained newspapermen or women as advisers. This very often results in a highly finished product which is just a shade too clever to justify its purpose. Some of the weekly newspapers of western secular high schools, for instance, are as sophisticated as a metropolitan daily—well managed, well written, but an institution in themselves, not a by-product of the school's activities.

The finished product *we* have in mind is something quite different, naturally. But, in order to come to *our* results, we may very profitably borrow a hint or two from their methods. In the first place, we would adopt their business-like plan of organization. Slipshod, easy-going preparation is unfair to the school; it shows in every poorly balanced page and every hastily written inch of copy, and it dims that clear reflection which we must keep so shining. Dead-lines are the answer—dead-lines for copy, dead-lines for advertising, deal-lines for lay-outs. This depends in some measure upon the staff, but in the last analysis the poor benighted being upon whom devolves the duties of publication adviser must bear the brunt of all defaults in execution.

Of course, if she may choose her staff, she has a great advantage. Advisers who have worked for a great many years in the field have found that in high schools it is much more satisfactory to allow the adviser to choose the staff. Student elections go by popularity—almost always. Selections of the English department usually light on dreamy embryo poets or fluent young essayists who are excellent in their own sphere, but not much help in the very energetic matter of pressing forward a school publication.

The adviser sees, or should see, the whole problem, from beginning to end—which means, in cold fact, from advertising to circulation. So, in selecting boys and girls to run the work, she must measure business ability as well as literary talent. The organization of the staff will depend on which of the three phases of school journalism a school chooses to attempt—magazine, newspaper, or organized news releases handled by a press club. In the magazine field, the best answer today is absolute originality. There are no safe models in the so-called professional

field. A daring and inventive use of paste-pot and scissors, and a constant eye on the fundamentals of good taste and artistic and literary standards, are the only existing guides. School newspapers *may* safely take many a hint from the better-class newspapers, especially in regard to typography, treatment of heads, and so forth. The *New York Times*, the *Boston Transcript*, the *Christian Science Monitor*, are three papers which contain some valuable lessons for school newspapers. The press club is an interesting experiment. There are some very profitable arrangements possible between high school and metropolitan dailies. Many dailies are willing to maintain in a school a staff of student reporters, and will accept most of their contributions if they are written so as to fall in line with the policy of the paper. Then, for the Catholic school, there is always the N.C.W.C. in Washington, and the diocesan organ to which news releases written by the students may be sent.

But, whichever field is chosen, the fundamental news values remain the same. The day has passed when school news means simply the glee club concert, the senior play, or the football scores. Applying the rule that our journalism must *mirror* our school, these extracurriculum activities fall into their proper proportions, and scholastic work gets its day 'at last. For those who are afraid that this would not "sell," to use a commercial phrase, it will be interesting to read this survey of school news done in the course of a dissertation at Columbia University. While the following is not a complete list, out of 41,000 inches of school news, only 4 per cent could not be classified under these heads:

- |   |                                       |
|---|---------------------------------------|
| 1. School Buildings and Building Programs | 7. Courses of Study                   |
| 2. Health of Pupils                       | 8. Attendance                         |
| 3. Parent-Teachers' Associations          | 9. Pupil Progress and Achievement     |
| 4. Board of Education and Administration  | 10. Discipline and Behavior of Pupils |
| 5. Business Management and Finance.       | 11. Extra-Curricular Activities       |
| 6. Methods of Instruction                 | 12. Teachers and School Officers      |
|   | 13. Value of Education.               |

As to whether or not journalism should be an extracurriculum activity I think college entrance requirements furnish the best answer. Most college journalism courses do not consider high

school journalism valuable training for a college course. Many schools of journalism are discouraging high school journalism entirely, unless it is to be given with the understanding that it is not to be considered in any way as professional training. In the opinion of *all* "professional" journalists and most educators, it should be, primarily, an outlet for the expression of school activities. As such, it seems to take its place in extra-curriculum work.

Its value? Immeasurable—and intangible. In very feeble language we would sum it up something in this fashion: For the child—it crystallizes his high school experience, gives him a consciousness of the breadth of Catholic life, forms in his mind a standard by which he may measure current journalism and possibly originate new phases in his own adult life. For the parent—and here is a mighty weapon, if properly used—it chinchies what pastor, teacher, and conscience have told him of the value of a Catholic education. For the casual non-Catholic reader—as someone has said, it is the calling-card of the Catholic school, unmistakable evidence of its breeding, its good taste, and its culture.

SISTER MARY ROSA, O.S.F.

Franciscan Convent,  
Norfolk, Va.



## CHARACTER EDUCATION IN THE TEACHING OF ENGLISH<sup>1</sup>

The power of words—heard, spoken, written, read, thought—is the Alladin's lamp of the teacher of English, the magic by which she accomplishes wonderful feats, spiritual as well as material. To be sure, she has often to keep this lamp supplied with her own mental midnight oil and to rub it daily with her spiritual elbow grease, but the energy is self-renewing and the thrill never-dying.

To link the power of words with character education is not difficult. If we had the opportunity, we might have an experience meeting, each telling what words influenced him in his childhood days. In lieu of that, it is hoped that my reminiscence will bring, to the mind of each, his own. As a small child I used to sing lustily in Sunday School "the nasty take," and it became a part of my being to take medicine without whining. When years afterward I discovered that what I thought was, "the nasty take" was the Latin, "non est in te," taking bitter things without too much fuss had become ingrained. Today, if you give me time enough, I can make funny stories of my household tragedies. Thank God for "the nasty take!"

In these days of changing standards in many things, it is comforting to realize that character ideals have not changed through the ages. The kind of person that was loved and revered thousands of years ago we, too, love and revere. Honesty, kindness, industry, self-dependence, courage, and concentration are still the desirable traits. On the other hand, the lazy and the vicious, the self-indulgent and the rapacious wrecked empires of old. History repeats itself today.

Character education is the impressing of ideals—the developing of right physical, moral, mental, and ethical attitudes, the strengthening of the stamina of the being to do good and to resist evil.

The teaching of English for two reasons has greater opportunities for character education than the teaching of any other subject: first, because the very mechanics—pupils' writing diaries

---

<sup>1</sup> Delivered December 1, 1934, at the Twenty-Fourth Annual Meeting of the National Council of Teachers of English, Washington, D. C.

or autobiographies, telling of their ancestors, pets, or hobbies—permits the teacher of English to become acquainted with the personality of every pupil; and second, because of the English teacher's perpetual premiership in the power of words.

The power of words is omnipresent, omnipotent, envelops every human being from the first prattle of the little child to the last intelligible gasp of the dying. And never in the history of the world have words been as manifold, as cumulative in their power as now. If the pen is mightier than the sword, the radio is more reverberating than a million cannon.

To teach this power of words—heard, spoken, written, read, thought, thought woven through all, of course, in ever strengthening woof—is the professional prerogative of the teacher of English.

#### I. THE HEARD WORD

The radio, the heard word, is the force of which the English teacher may take advantage to develop concentration, attention. In these days of supervisors' frowns upon week-end home-work, reports on radio talks and entertainments make politic and useful Monday assignments. Weekly discussions of assembly programs will induce attentive listening. At all times the courteous, alert audience-spirit should be kept alive in the classroom. Slouching physical positions encourage mussy minds and soporific thoughts.

#### II. THE SPOKEN WORD

Developing of speaking ability means development of self-dependence. It takes courage "to talk on one's feet." Making one's self heard and understood is an altruistic exercise—a thinking of the other fellow. Talking to give profit or pleasure to the class may, by the teacher's attitude and words, take the place of the pupil's usual egocentric report for a mark.

Learning to speak great thoughts in musical language, as in the verse-choir, teaches, almost unconsciously, an appreciation of the true and the beautiful. Dramatizations—"Miss Gibbie Gault," "Mrs. Wiggs of the Cabbage Patch," "The Birds' Christmas Carol," and plays—"Rich Man, Poor Man," "Sauce for the Goslings," "Putting It Over," and others, carefully selected for their sympathetic, cheerful, or courageous view of life, readily merge the vicarious into real experience.

## III. THE WRITTEN WORD

Précis writing, one of its advocates has said, is an antidote for mussy mindedness, a training for clear thinking. Much précis work will not go amiss today when clear-headedness is so much needed to solve the economic problems of the world. Correcting one's own composition is the simplest way to begin self-criticism, without which there is no real growth.

Letter-writing offers many opportunities for inculcating accuracy, courtesy, and other-mindedness. Nowhere does Palmer's slogan, "Remember the other person," pay such handsome dividends. Questionable character development? Not at all. If we were not so afraid to advertise the rewards of virtue, we might counteract more the publicity of crime.

In the business order letter it is surprising of how many inaccuracies and omissions the average pupil will be guilty unless supervised as to absolute definiteness and complete details. The social thank-you note and bread-and-butter or hospitality-acknowledgment letter offers similar problems. The careless, crude "Thank you for the lovely present. It was kind of you to remember me" should be banned. Gratitude should be expressed for particular objects and specified pleasures. The color of the tie or gloves, the title of the book, the kind of bag or purse should be mentioned carefully. The unusual attractions of the entertainment, the particular table delicacy, the special charm of the house should be graciously cited. Again, this decentralization of interest from the young ego breeds permanent thoughtfulness of others and makes a better social being.

## IV. THE READ WORD

As books of literary distinction do not always appeal to youth, we may not insist on the best only, though a judicious weighting has, I have learned, lured the unwilling to profitable fields. Notable exceptions, however, to this lack of appreciation have been three recent, high-ranking novels: James Hilton's "Good-bye, Mr. Chips," Phyllis Bottome's "Private Worlds," and Gladys Hasty Carroll's "As the Earth Turns." In all three of these the normal acceptance of life, as it is, is emphasized; in the first, with whimsical humor; in the second, with clever character portrayal; in the third, with the poetry of the commonplace,

as well as a lively portraiture. And the pupils were enthusiastic about all three! Sometimes they prefer what we call sentimentality but which they regard as true sentiment. What of it? Adolescence is the time of awakening ideals and increased emotionalism. If they are inspired by sentimentality to honesty, courage, industry, kindness, self-dependence, well and good. They could read so much worse and not be inspired at all.

Therefore, despite Mr. Granville Hicks' damning criticism of Lloyd Douglas's "The Magnificent Obsession" as "jazzed religion," I heartily recommend it for youthful enthusiasts. Sir Philip Gibbs' "Cross of Peace" presents high courage in a military background so attractive to boys, but counteracts the influence of militarism with the horrors of war and of Hitlerism. Warwick Deeping's "Kitty" nullifies the tragedies of the World War with the common sense and cheer of Kitty herself. Alice Grant Rosman's "Somebody Must," depicts, with English restraint and quiet humor, youth calmly and efficiently assuming the responsibilities the older members of the family have thrown off as irksome.

For eighth- and ninth-grade boys and girls, there is a Newberry prize book that is delightful—Laura Adams Armer's "Waterless Mountain," a youthful "Laughing Boy" with the Indian's stoicism and poetry. Rachel Lyman Field's "Calico Bush" is both picturesque and character-fortifying, a tale of a gay, brave, little French girl who is bound out in a Puritan family of Colonial New England. Almost indefinitely the list of books that both interest and strengthen could go on. To choose the right book at the right time for the right pupil is a high goal for the teacher of English.

#### V. THE THOUGHT WORD

Who develops a thinker, deserves reward indeed! It is slow work; progress is almost imperceptible. Pricking and prodding with the following five goads have been known to achieve some favorable reactions.

1. Having book-parties and old-fashioned charades.
2. Eliciting comments on current events.
3. Challenging the printed word of newspapers, magazines, books.

4. Silent reading for interpreting the printed page.

5. Linking literature with life.

Book-parties may actuate a variety of stimuli for thinking. First, there are the titles of books. These titles may be expressed by pictures, drawings, paintings, or groupings of inanimate objects. Some gray matter has been agitated if on a piece of cardboard appear a small doll's chest, a glass eye, and a tiny pile of earth for "Treasure Island." Then, too, when these graphic or still-life titles are ranged around the room and pupils walk back and forth with pad and pencil, putting down the correct title, or the one they think is correct, opposite each number, thought waves are fairly riotous. Having pupils portray different characters in books, and the rest of the class guess which character is expressed by the pantomime is another thought-provoking performance. Dramatizations, too, find place here. Old fashioned charades may be used for modern words, if the teacher so stipulates, and the dual result of adding to the vocabulary and evoking clear-cut thought processes be obtained.

Eliciting comments on current events should be, it seems to me, in these days of hurrying dynamic occurrences, almost a daily exercise. "What do you think of the new king of Yugoslavia?" calls forth a rush of words behind which there is really surprising thought and a world sympathy. We need international feelings.

By challenging the printed word, I mean challenging not the language but the thought concepts; as, "Do you know more boys like Penrod or like Tom Sawyer? Explain. Were you ever like little Orvie? Why, in the 'Dissertation upon Roast Pig' was it apparently easier to burn a house down to roast pigs than it was to make a fire for the process?"

To interpret printed words in bulk, so to speak, the paraphrase is the time-honored practice. The paraphrase is a real thought-hurdle if it be insisted that most of the words be the pupil's, not the author's. Mere definitions, if restricted to words of the same part of speech and *not* of the same root, offer ladders for quick thought gymnastics. Explaining "The very sight of the island had relaxed the cords of discipline," in "Treasure Island," will comfortably tax and strengthen the brain energies of ninth graders. Timing a class five minutes daily in silent reading for



a week and requiring at the end of the five minutes oral précis of the part read will show perceptible results in developing and increasing the power to concentrate and in accelerating the muscular and mental ability to read. This two-fold acquisition to the pupil will enable him to study to advantage with a minimum of lost time.

Children seem so surprised when we link literature with life that I wonder whether we do it enough. Just a few days ago my ninth-graders looked at me in bewilderment when I asked them if they thought Jim Hawkins' choice of a lunch from the ship's cabin showed any knowledge of vitamins. Eventually, however, contrasting word-pictures of the ship's fare of those days, and the consequent scurvy, and the sailors' rations of to-day were drawn to our own dietetic gratification. Even my seniors gasped, in an open-book test on Goldsmith's "Deserted Village," when I asked them to write the lines that showed there were dancing marathons in Goldsmith's day. But they giggled appreciatively when they discovered—for it was a discovery—the lines:

"The dancing pair that simply sought renown  
By holding out to tire each other down."

Moreover, right here I want to say that I know nothing better than an open-book test for real, hard, honest thinking. And, as Carlyle has said, "Truly, a thinking man is the worst enemy the Prince of Darkness can have."

ALICE JOUVEAU DU BREUIL.

## EDUCATIONAL NOTES

### N.C.E.A. TO MEET IN CHICAGO DURING EASTER WEEK

The National Catholic Educational Association will hold its thirty-second annual meeting in Chicago on April 24 and 25. Committee meetings will be held on April 23. This is the same meeting that was usually held in June. Programs for all departments have now been arranged and all prospects point to a most successful meeting. An important feature of the gathering will be an address to be delivered at the dinner meeting on April 24 by Mr. Thomas F. Woodlock. Its title will be "The Mind of the Church and the Great Insolvency."

The Proceedings of the thirty-first annual meeting of the National Catholic Educational Association, held in Chicago, last year, have just been published in the quarterly *Bulletin* of the Association.

The tenth anniversary convention of the National Catholic Alumni Federation also will be held in Chicago April 25, 26, and 27. The general theme of the alumni convention will be "Catholic Thought and Reconstruction."

As an inducement for a large lay representation the alumni federation has secured the Identification Certificate Plan Concession of one and one-third fare from all points to Chicago.

#### REV. DR. PETER GUILDAY INVESTED AS DOMESTIC PRELATE

The Rev. Dr. Peter Guilday, Professor of Church History at the Catholic University of America, was solemnly invested as a Domestic Prelate, with the title of Right Reverend Monsignor, at a solemn High Mass celebrated March 7 in the crypt of the National Shrine of the Immaculate Conception, on the University campus.

The investiture coincided with the University's annual observance of the Feast of St. Thomas Aquinas, Dominican Doctor of the Church and patron of Catholic schools.

The Most Rev. James H. Ryan, Titular Bishop of Modra and Rector of the Catholic University, officiated at the investiture. The Rt. Rev. Msgr. Patrick J. McCormick, Professor of Education at the Catholic University, read the Papal Brief, which stated that the honor had been requested of the Holy Father for

Monsignor Guilday by His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, to which Archdiocese Monsignor Guilday belongs. It was further announced to Monsignor Guilday that the honor was conferred "in recognition of your scientific attainments shown in the works on history which you have published and which have won, on all sides, the highest appreciation of your productive scholarship."

The Rev. Dr. George B. Stratmeier, O.P., of the University faculty, was celebrant of the Mass. The Rev. James McLarney, O.P., and the Rev. R. G. Ferris, O.P., were deacon and sub-deacon, respectively.

The sermon was preached by the Rt. Rev. Msgr. George P. Johnson, Rector of the Cathedral of the Immaculate Conception in Portland, Me., who said that "it is with keen satisfaction and delight that the University, its faculty and friends have witnessed recently the kindly thought and approval of the Holy Father upon the labors of Rector and members of the Faculty." "Honors richly merited," he said, "have been bestowed in your midst by the Supreme Pontiff to emphasize his personal gratification at the scholastic triumphs of your colleagues in various fields of learning. Today it is our happy privilege to witness carried out the Holy Father's wish in behalf of another of your faculty in the bestowal upon him of the royal purple of the Papal household. His labors in the field of history have opened up new avenues of research and study, which have brought international honor to this institution and highest credit to himself. We are exceedingly happy, therefore, to voice our gratitude to the Holy Father for this new evidence of devoted interest and to congratulate Doctor Guilday on this honor so richly deserved.

"The search for truth and the pursuit of knowledge," Monsignor Johnson said, "is essentially the task of any educational institution, but it falls far short of its objective if it serves simply to create in the mind of the student merely a storehouse of scientific facts. From the human point of view such a limitation would seem inconsistent with the very nature of man in whom mind never ceases to vie with matter for supremacy. It is a struggle ever present because it is born with man and ends only with death itself.

"For the most part," Monsignor Johnson continued, "educa-

tional institutions outside the Catholic are wedded to a program of liberalism in the field of thought and action. It is no doubt the natural result of the rebellion of the so-called Reformers of the sixteenth century, whose theories are finding expression in the many 'isms' worshipped by their followers today. The analysis which Cardinal Newman gave of it holds equal force as we view it being taught and practiced in our own beloved country. 'By Liberalism is meant a false liberty of thought or exercise of thought upon matters in which from the constitution of the human mind, thought cannot be brought to any successful issue, and therefore is out of place. Among such matters are first principles of whatever kind.' And he adds, 'As to religion, it would come to be regarded as a luxury, which a man may have if he will, but which he must pay for, and which he must not intrude upon others or indulge in to their annoyance.' The extent to which these principles are being worked out in secular educational circles is a matter of great concern to every patriotic citizen. But to us there is a more grave obligation to be on our guard lest the spirit behind these principles finds its way into our college and universities.

"Happily then the Supreme Authority in the Church has met this crisis by officially selecting scholastic philosophy as the guide and standard of college and university teaching. With its unfailing light every department of human knowledge can be entered without fear, and its findings set in perfect harmony with reason and revelation. Research will not content itself with hasty or trivial investigation, but will probe deeply to unfold new beauties and relationships hitherto unknown. In this field the Catholic University cannot be content to take second place."

Monsignor Johnson said that "past experiences have proven that knowledge without faith in God can become a most dangerous weapon" and that "it is ever the transcendent power of Divine Grace animating human effort that humbles the proudest intellect and melts the coldest heart."

"Such leadership," he continued, "is particularly imperative and opportune at the present moment, since we as a people are launching out in quest of a new and more stable social and economic structure, and a cultural life that will satisfy fully the highest aspirations of mind and heart. Spiritual values,

therefore, must be brought into the lives of our people, if we are to preserve intact our ideals as a free nation with a Christian civilization. Economic stress and tension have always expressed themselves in some form of group movement, for good or for evil, and already we are conscious of the presence in our midst of designing agencies seeking to infect with the virus of atheism and communism the fountain streams of our educational and political life. We are witnesses, more or less apathetic, of the results of such an assault in a neighboring State, and through our persistent apathy the day may not be far distant when it shall unveil itself in this our own beloved country.

"This University will fulfill its noble purpose for God and for country, therefore, if from its treasury of learning and grace it gives to the world men as distinguished for virtue and holiness of life as for high scholarly attainments. Wisdom and virtue are heaven's inseparable handmaids that grace the household of every true disciple of Catholic higher education. None of us can be unaware of the present need of Catholic men of highest spiritual and intellectual integrity in every walk of life. Especially is this true if we are to effect the development of a much-needed Catholic spirit in our modern world of letters and culture. To this University, therefore, we turn for that leadership which will successfully counteract the present lowering of our educational and moral standards, and exemplify the spirit that animates Catholic teaching."

#### SURVEY OF THE FIELD

The golden jubilee of the College of St. Thomas, St. Paul, Minn., has just been celebrated. The Most Rev. John Gregory Murray, Archbishop of St. Paul, pontificated at solemn High Mass in the college chapel in the presence of students, faculty members and many priests. The Rev. Gerald Baskfield, professor of philosophy at St. Paul Seminary and the College of St. Thomas, preached the sermon. The school was founded in 1885 by Archbishop John Ireland as a seminary. . . . A bill providing free textbooks for the children of private schools as well as those in the tax-supported public schools is before the Legislature of the State of Montana. A similar proposal was defeated in the last Legislature. In a statement discussing the merits of the bill, the Rev. J. A. Rooney, Superintendent of Schools of



the Diocese of Helena, points out that there are 7,483 children in attendance at the Catholic schools in Montana, and that, on the basis of figures supplied by the State department of public instruction, this represents a saving of \$630,000 a year to the taxpayers of Montana. "The matter of providing free textbooks for children attending private schools in Montana," stated *The Register*, "reduces itself to a point of simple justice. Not to supply free textbooks to them seems unfair discrimination and contrary to American principles of equality before the law for all. To restrict this concession to children in the public schools would obviously constitute a 'premium' for attendance at tax-supported schools." . . . Provision of free textbooks for use in high schools and in state welfare institutions doing educational work, is called for in a bill introduced in the Arizona Legislature. No provision is made for the distribution of free textbooks to private schools, but they would be allowed to purchase from the boards of education textbooks adopted for use in the high schools at the prices paid by the State. . . . "A great and universal art can never be restored until religion has been again enthroned; until the Faith, free and vigorous, claims the allegiance of man with such force that they cannot help expressing its beauty naturally and spontaneously," it is declared in *Catholic Art*, a new publication which has just made its appearance. The Rev. Gerald Ellard, S.J., of St. Mary's College, St. Mary's Kansas, noted authority on Church History and Liturgy, writes the foreword for the first issue. The publication, artistically printed and profusely illustrated with splendid reproductions of world-famous cathedrals and churches, is edited by R. F. Henning. It will be issued bi-monthly by the Catholic Art Publishing Company. The Most Rev. Joseph F. Rummel, Bishop of Omaha, has written a letter of approval to the publishers. . . . The Rev. Robert M. Kelley, S.J., assistant dean of the St. Louis University College of Arts and Sciences, has again been named president of Regis College, Denver. Father Kelley served as assistant dean of the college since his transfer from Loyola University of Chicago in November, 1933. Father Kelley became dean of the College of Liberal Arts at Creighton University in 1914 and served in that capacity until 1920, when he became regent of the Institute of Law at the same university. A year

later, he was appointed president of Regis and served two terms. In 1926, he was made assistant to the Provincial of the Missouri Province of the Society of Jesus. The next year he was named president of Loyola University of Chicago and served two terms in that office. . . . Appointment of Brother Jasper, president of St. Mary's College, Morago, as Provincial of the Christian Brothers on the Pacific Coast, was announced last month. Brother Jasper succeeds Brother Gregory, who is ill. The announcement has been made by Brother Philip, of Belgium, Assistant Superior of the Order, who is now visiting on the coast. Brother Albert, principal of St. Mary's High School in Berkeley, has been appointed to succeed Brother Jasper. . . . One of the oldest and most authentic accounts of the miraculous appearance of the Blessed Virgin Mary on the hill of Tepeyac near Mexico City is being translated from the Spanish by the Rev. Dr. Francis Borgia Steck, O.F.M., instructor in Hispanic American History at the Catholic University of America. The translation will be printed in pamphlet form and used in a campaign which is under way to acquaint American Catholics with many neglected aspects of Mexican History, particularly those aspects which deal with the work of the Catholic Church. . . . "In the acute struggle for academic existence many colleges will no doubt lose ground and some of them will disappear," writes Dr. Walter A. Jessup, president of the Carnegie Foundation for the Advancement of Teaching, in the Twenty-ninth Annual Report of the Foundation. "Many of them will be unable to get on without the spur and whip of specific and more or less mechanical standards to which they have become accustomed. But the survivors will not necessarily be the ones with the most money, nor will the failures necessarily be those with the least money. Survival will be conditioned by intelligent leadership, high morale, and the courage to be sincere with the students by selecting and educating them only in the field of institutional competency and in that field doing a genuine and significant job." . . . Sister Mary Paulina Finn, one of the outstanding members of the Visitation Order, died at the age of 93 years at Georgetown Visitation Convent, Washington, D. C., February 28. A native of Boston, Sister Paulina entered the Georgetown Visitation Convent shortly after the Civil War, and was a Religious for more than 66 years.

She was head of the Department of English at the Convent for over half a century, and had a part in the education of pupils of three different generations. In addition to being a successful educator, Sister Paulina was also a distinguished writer and, under the nom de plume of M. S. Pine, published numerous writings. Among Sister Paulina's works are "Sacred Poems," "Alma Mater and Other Dramas," "John Banister Tabb—The Priest-Poet," "Ven. John Bosco, Apostle of Youth," "A Glory of Maryland," and others. She also did much in forming the literary careers of many leading writers, including Miss Agnes Repplier and Mrs. Eleanore Mercein Kelly. . . . A bill seeking to aid parochial schools in the matter of textbooks has just become a law with the signing of the measure by Governor Paul V. McNutt of Indiana. The measure permits parochial schools of the state to procure the use of free textbooks through a library system for their students, if they choose to use the books thus adopted by the state. The law does not, however, apply to high schools. . . . There are 25,551,569 radio receiving sets in 21,455,799 homes in the United States—more than twice the number of residence telephones—and the total number of radio listeners over ten years of age is placed at 70,804,137. These new figures are contained in what is believed to be the most comprehensive radio survey ever undertaken and just released by the Columbia Broadcasting System in cooperation with the statistical staffs of Dr. Daniel Starch, noted research expert, and of the McGraw-Hill Publishing Company. . . . Pamphlets sent by the National University of Mexico to Fordham University describing summer courses to be held at the former institution have been returned by Thomas A. Reilly, Fordham registrar. "We will have no use for these pamphlets," an accompanying letter said, "since we could not recommend that our students take up studies in a country where the Government has stifled and exterminated academic, religious and intellectual freedom. We feel that Mexico, in its present retrogression from the civilized state, has nothing to offer American students and consequently we are bound to discourage Americans from seeking the light where there is no light. You and your faculty members, who are now so sorely oppressed by the Government officials who are destroying your country, will readily appreciate our attitude. You have our deepest sympathy

and we hope with you that Mexico may one day soon regain her place of honor and respect among the nations of the world." . . . *The Relation of the State to Religious Education in Massachusetts* by Dr. Sherman M. Smith of Colgate University, which was reviewed favorably by Catholic authorities when it was published several years ago, may now be purchased from the author at a special price of one dollar plus ten cents postage. . . . The Rev. Dennis F. Burns, S.J., of Chicago, succeeds the Rev. Hugo F. Sloctemyer, S.J., as president of Xavier University, Cincinnati, Ohio. The appointment of Father Burns was communicated through the Very Rev. Charles H. Cloud, S.J., Provincial of the Chicago Province of the Society of Jesus. Father Sloctemyer finished a three-year term in April, 1934, and has continued to serve until the present time. He will remain in the city for a short time in an advisory capacity to his successor. . . . Brother Leopold, C.S.C., of Notre Dame University, died March 11 at the age of 98. Brother Leopold assisted the Rev. Edward Sorin, C.S.C., founder of Notre Dame University, in establishing *Ave Maria*, a magazine published at the university.

## REVIEWS AND NOTICES

**A Social Basis of Education**, by Harold Saxe Tuttle. New York: Thomas Y. Crowell Company, 1934, pp. 600.

If the volume of works dealing with the subject is to be taken as a criterion, there is no lack of interest in educational philosophy today. In fact, the student, who is encouraged to formulate for himself a satisfactory statement of the meaning of education, is not really left to his own resources. On the contrary, he is confronted with a bewildering array of offerings ranging all the way from the philosophy of mechanism to that of idealism. Most common, however, are those theories which lay claim to the title of social philosophies of education. Some of these, especially of European authorship, are radically socialistic, educational applications of the philosophy of Communism; others, and they are in the majority, are what might be called socio-centric, i. e., they propose a theory of education based on the relations of the individual to society as these are interpreted by modern students of the science of sociology. To this group Dr. Tuttle's work belongs.

The work is divided into four parts dealing respectively with (1) "The Goal of Education," (2) "Physchological Processes," (3) "Society as an Educative Agency," and (4) "The School as a Social Agency." The topics discussed under these headings are many and varied and the treatment of them is, on the whole, scholarly and stimulating. There are abundant references, both in the footnotes and at the ends of the chapters. Two appendices furnish a general bibliography bearing on education in its social aspects and a series of projects designed to supplement the study of the text. In addition, we have an author index and an index of topics, both of which add much to the usefulness of the volume.

No matter what the reader's philosophy of education may be he will find much in this volume to commend. In many cases, however, one who does not accept the "findings" of what H. G. Wells terms "the So-called Science of Sociology" will be unable to agree with Dr. Tuttle's conclusions. Space will permit our calling attention to but a few instances of this kind.

In setting out to determine educational aims, the author champions a philosophy which he calls the New Hedonism. The



adjective is employed to distinguish it from the crude pleasure-seeking philosophy of an older date. It is based primarily on the psychological law that "whenever satisfaction is associated with a response, the tendency to repeat that response under similar conditions is strengthened." The satisfaction, however, is not gratification of sensuous, or even of selfish desire. It is a higher form of affective experience which comes from seeking and contributing to the enrichment of others' lives. According to this philosophy, society will "train its children in the appreciation of those forms (of pleasure) which are socially helpful." Children thus trained will know "the thrill of heroic service and devotion to the larger cause . . . and the joy of sacrifice will guarantee society's highest enrichment."

Despite the author's earnest attempt to establish on psychological grounds the soundness of this New Hedonism, it is difficult to see wherein it differs from the well-known Utilitarianism of Bentham, Mill, *et al.* If it be insisted that it is not merely the happiness of mankind at large that is aimed at, but rather the satisfaction of the individual in contributing to that happiness, then it would seem that we have simply another formulation of the doctrine of enlightened self-interest.

That society may prosper, be enriched, sacrifice is essential; but the motive for sacrifice can never be merely rational. Some extra-rational sanction must be provided if the spirit of altruism, upon which Dr. Tuttle rightly insists, is to be developed. The individual must be trained "to save his life by losing it in self-forgetful deeds for others"; but the satisfaction ultimately accruing to him from that sacrifice must be something more alluring, something more personal, than the welfare of the group. Social progress, social enrichment, demands sacrifice; but justice demands that there shall be a final recompense for sacrifice. Herein lies the importance of religion to the individual and to society; for religion supplies the motivation for sacrifice, promising a personal reward. Herein, particularly, we see how the Christian Religion has contributed to social advancement by declaring all men brothers in Christ and by making social service (the love of our fellow-men) a necessary condition for the fulfillment of our obligations to the Deity.

Dr. Tuttle admits this in the main, for he says that "Religion

furnishes a compelling sanction to ideals of altruism"; but this religious sanction, as he sees it, merely "gave permanency and intensity to customs whose source was long forgotten." Apparently, for him, religion and morality are both man-made, products of society. Like so many other modern educators, he shies at the thought of a dogmatic religion and refuses to accept any absolute standard of morality. There is "a history and not a divine voice back of the moral code." Yet he would not abandon moral and religious training, far from it; but he would, in keeping with his basic philosophy, socialize both. They have been valuable instruments in the maintenance of social order and continuity and, when they are readapted to social needs in accordance with the findings of modern sociology, they will still function as efficient controls of conduct. Thus, we see again, how the author's philosophy of education starts and winds up in the concept of social welfare.

The principle that education is a social and not merely an individual activity is so generally accepted today that it would be absurd for an author to attempt the formulation of an educational philosophy without presenting a discussion of the social bearings of education. Not less scientific, however, is the attempt to erect a theory of education on the data of sociology alone. While it would not be correct to say that Dr. Tuttle has committed such a grave error, it is quite apparent that he has relied too exclusively on the teachings of the naturalistic school of sociology.

EDWARD B. JORDAN.

---

**The Psychology and Teaching of Spelling**, by Thomas George Foran, Ph.D., Catholic University of America. The Catholic Education Press, Washington, D. C., 1934, pp. xi + 234.

*The Psychology and Teaching of Spelling* is a scholarly piece of work which deals in a thorough fashion with the following and other problems in spelling: aims of instruction, vocabulary, grading the course of study, grouping of words, time allotments, the number of words to be taught, an evaluation of methods, the value of meaning, the types of presentation, marking hard spots, pronunciation, use of the dictionary, types of errors, transfer of training, the use of rules, the teaching of rules, motivation, supervision of instruction, tests and measurement of achievement, the

nature of spelling ability, special disabilities, diagnosis of defects, and remedial instruction in spelling.

The latest research is referred to generously and adequately in the presentation and evaluation of aims, word lists, grading methods, testing, etc. The author has a clear understanding of the various aspects of the spelling field and presents without bias the findings of hundreds of the latest and most valuable investigations in the field. Upon controversial points the conclusions are honest and worthy of careful study. Good common sense has tempered the presentation of the findings relative to such issues as test-study *versus* study-test methods, the marking of hard spots, and the use of rules. Excellent bibliographies support each chapter. An index of more than one hundred and forty names and an adequate index of topics are evidence of the author's thoroughness.

This book is unique in that it can be used effectively by the classroom teacher and the research student. Professors of education, superintendents of schools, supervisors of instruction and classroom teachers will enjoy and be benefited by it.

JAMES A. FITZGERALD.

Loyola University,  
Chicago, Ill.

---

**General Experimental Psychology**, by Arthur Gilbert Bills.  
New York: Longmans, Green and Company, 1934, pp. x + 620. \$4.00.

It is not often that a reviewer of books on experimental psychology discovers a volume which contains such an array of carefully stated facts as he finds in Dr. Bills' "General Experimental Psychology."

The book is made up of twenty-nine chapters grouped in six parts. The first part deals with the sensory processes; this is followed in order by the perceptual process, learning and memory, association and thought, work and fatigue and emotional and affective processes. This arrangement follows that of the older texts.

The material of each chapter, which includes the earlier as well as the most modern work, is well presented. The author never digresses in order to discuss a "pet" subject at great length, but has satisfied himself with giving the reader the facts and theories.

He has done this so well that the reader finds himself surprised at the amount of material crowded into the book without, however, giving the impression of crowding.

One is especially pleased to note that imagery and abstract thinking receive adequate space instead of being ignored altogether or at least given only a few pages, as is too often the case in modern books.

The volume will be very useful both to the beginner and the advanced student. A list of references is included in each chapter. These lists, which total no less than eight hundred items, help to enhance the value of the text for advanced students.

Dr. Bills' book is all that its title implies, a general experimental psychology, and is a worthy addition to the Longman's Psychology Series.

J. EDWARD RAUTH.

---

**The American Negro—A Mission Investigation**, by John T. Gillard, S.S.J., Ph.D. Catholic Students' Mission Crusade, Cincinnati, Ohio, pp. 69. Price, cloth bound, 75 cents; paper, 50 cents.

The 1933 Convention of the Catholic Students' Mission Crusade went on record as espousing the cause of the American Negro. The resolution urged among other things, in accordance with the expressed desire of the Holy Father, "that there be promoted a more intensive study of the mission activities among the Negroes in the United States."

As an earnest of its determination to promote a better understanding of the American Negro as regards his African background, the history of his enslavement, the obstacles he has overcome and the efforts of the Catholic Church in his behalf, this splendid organization of Catholic students has sponsored the publication of "The American Negro." Dr. Gillard, a former member of the Executive Board of the Catholic Students' Mission Crusade, is one of the leading Catholic authorities on the Negro. He is author of "The Catholic Church and the American Negro" and is editor of *The Colored Harvest*.

His latest work, while modest in size and appearance, is replete with valuable information on the subject at hand. In the ten chapters one will find an epitome of the Negro, his background, his years of slavery, economic conditions as they affect

him today. To show the Negro that he has a heritage of which he may justly be proud, as well as to offset the defeatist attitude of many so-called leaders of the race who have become impatient at the lack of speed in progress, Dr. Gillard produces a formidable array of facts to prove that great strides have been made in the fields of Religion, Fine Arts and Education.

Since the work is intended primarily as a handbook for mission study clubs, there is listed at the end of each chapter a series of general investigation aids, special investigation aids and achievement suggestions. "The study has been so arranged," writes the author in the Foreword, "that it can be made with a minimum of three reference books on the Negro in conjunction with the Catholic Encyclopedia." The type of questions, the series of topics and suggestions and the numerous references to practically all of the recognized works on the Negro bear testimony, not only to Dr. Gillard's profound knowledge and extensive grasp of the subject at hand, but also to the painstaking care he expended in compiling the material.

The Catholic Students' Mission Crusade is to be congratulated on this valuable contribution to its Paladin Series. To the Crusade and to Dr. Gillard, the Negro, missionaries in the field and all who labor and pray for the garnering of the colored harvest for Christ owe a debt of gratitude. A debt that can be paid, at least in part, by the purchase and study of "The American Negro."

(Copies may be secured from Crusade Castle, Cincinnati, Ohio, or from St. Joseph's Society, 1130 North Calvert Street, Baltimore, Md.)

SAMUEL J. MATHEWS, S.S.J.

---

### In Defense of Purity

Two pamphlets that should prove helpful in opposing the prevailing sex mania are the following: *Sex Education* (Paulist Press, New York) and *Training in Chastity* (Our Sunday Visitor, Huntington, Ind.). The Rev. Felix M. Kirsch, O.M. Cap., Ph.D., author of the two pamphlets, has done well in drawing on his larger work, *Sex Education and Training in Chastity* (Benziger Brothers, \$2.25), since the latter is now considered the standard work in English on this difficult subject. This book is intended



only for the mature reader, especially priests, parents, teachers, and social workers. The book has been highly commended in the Roman Review, *La Civiltà Cattolica*, issue of Jan. 5, 1935. This review was written by the editor, the Rev. M. Barbera, S.J.:

"The present work deals with sex education in all its aspects and in accordance with the principles of Catholic Doctrine. The distinguished author, professor at the Catholic University in Washington, has studied the question thoroughly, has examined whatever has been published in this field by Catholic and non-Catholic writers, and has given special attention to the works of moral theologians.

"In the opening chapters the author outlines the state of the question which has assumed so much importance in our day. In his historical survey he presents facts and figures in support of the views quoted on sex education from theologians and educationalists. Various aspects of the subject are treated in the following chapters: *Who shall instruct our young people? At what age will individual instruction be necessary? What must be told? How must it be told?*

In dealing with the prevention and cure of immorality, special attention is given to the supernatural means. The concluding chapters deal with character education in general and with the education for Christian marriage according to the teachings and tradition of the Catholic Church. All the conclusions arrived at in the book are in agreement with the common doctrine of theologians and in particular with the principles laid down in the Pope's Encyclical *On the Christian Education of Youth*. The findings of the author are based on the results of experience and on the testimony of responsible authorities, and are presented dispassionately and logically. In his copious bibliography the author indicates what books will prove helpful to priests and what titles are recommended to parents and teachers respectively. The book contains also a subject and author index. Among the books dealing with the delicate subject of sex education, the present work must be listed as outstanding for scholarship and correct doctrine.

---

#### "Conferences on Catholic Action"

There has recently issued from the Publications Office of the National Catholic Welfare Conference an authoritative, compre-

hensive and enlightening explanation by a personal representative of Our Holy Father of everything involved in the term "Catholic Action Apostolate," in a 40-page booklet entitled "Conferences on Catholic Action" of which the Most Rev. Guiseppe Pizzardo, D.D., titular Archbishop of Nice and spiritual director of Catholic Action in Italy, is the author. Archbishop Pizzardo was designated by His Holiness, Pope Pius XI, to present the Supreme Pontiff's views on this most important subject to the 1934 meeting in Rome of the International Union of Catholic Women's Leagues following a request of His Holiness to the president of the union that its members make the Apostolate of Catholic Action better understood.

The "Conferences on Catholic Action" were published serially in *Catholic Action*, official organ of the National Catholic Welfare Conference, in four consecutive installments, ending with the March, 1935, issue, under the following headings: (I) Meaning and Nature; (II) Organization; Training of Leaders; Part of the Laity; (III) Constituent Elements; Place of Organizations and their Activities; Principles of Coordination; (IV) Relation to Politics; Respective Goals of Religion and Civil Society; The Catholic Duty Towards Each.

The N.C.W.C. booklet should prove indispensable to individuals or groups preparing for any phase of the Catholic Action Apostolate. It sells as follows: Single copies, 25 cents; in lots of five, \$1.00. The pamphlet may be obtained from the N.C.W.C. Publications Office, 1312 Massachusetts Avenue, N. W., Washington, D. C.

---

**The Teaching of Biology**, by William E. Cole, Ph.D., New York: D. Appleton-Century Company, 1934. Pp. xiv + 252. Price, \$2.00.

The growing demand for pedagogical texts which are limited to only one subject is met by the author of this book. He treats the subject of biology as a unified course and not as independent units consisting of botany, zoology, physiology, entomology, and bacteriology.

Eleven chapters are devoted to the presentation of: Historical retrospect; status of biology in secondary schools; the problem of objectives; selection, organization, and articulation of subject matter; methodology; laboratory work; teaching aids; providing

for individual differences; tests and measurements; the biology teacher; and biology and culture. Additional pertinent information is given in the appendix. There is a list of professional, academic, and cultural books of interest to teachers and students of biology. Names and addresses of textbook publishers, of outstanding magazines of science, and of scientific supply houses are given. There is also included a specimen copy of a survey blank for biology which will be of help to the teacher who wishes to determine and record data concerning biological problems and resources of the area served by the school in which he teaches.

Effective biology teaching, the author points out, should stress not only the acquisition of factual material but also direction of study so that pupils will gain a grasp of certain great biological principles. The proper selection and organization of subject matter is likewise important if the study of biology is to contribute to an understanding of these principles. To this end the author enumerates in detail certain biological principles worthy of careful consideration by the biology teacher, and in the discussion of criteria he makes definite suggestions for the selection of subject matter of greatest value and for the elimination of undesirable material.

Two types of objective are indicated by the author. General objectives should be in accord with the cardinal principles of secondary education, while the locally adapted specific or working objectives should be determined largely by the interests and the needs of the pupils served.

The modern interpretation of methodology, the abundance of teaching aids, the specific suggestions relative to the laboratory work, the numerous practical problems for the student, the scholarly treatment, and the concise clear style of the author make this a valuable textbook on the technique of biology teaching.

F. J. DROBKA.

---

### Books Received

#### *Educational*

Becker, Elsa G.: *Guidance in the Large High School*. Brooklyn: Samuel J. Tilden High School, Tilden Ave. and East 57th St. Pp. 14.

Bentley, Jerome H.: *The Adjustment Service*. A Report of an

Experiment in Adult Guidance. New York: American Association for Adult Education. Pp. 64. Gratis.

Boucher, Chauncey Samuel, Ph.D.: *The Chicago College Plan*. Chicago: The University of Chicago Press. Pp. XI+344. Price, \$3.00.

Cook, Katherine M.: *Public Education in the Virgin Islands*. Washington, D. C.: Government Printing Office. Pp. 32. Price, \$0.10.

Fargues, Marie: *Les Methodes Actives dans l'Enseignement religieux*. Juvisy, Seine-et-oise: Les Edition Du Cerf. Pp. 244. Prix: 14 fr.

Gilland, Thomas McDowell: *The Origin and Development of the Power and Duties of the City-School Superintendent*. Chicago: The University of Chicago Press. Pp. XIII+279. Price, \$2.00.

Pierce, Paul Revere: *The Origin and Development of the Public School Principalship*. Chicago: The University of Chicago Press. Pp. IX+233. Price, \$2.00.

Smith, Nila Banton, Ph.D.: *American Reading Instruction*. New York: Silver, Burdett and Company. Pp. X+287. Price, \$1.96.

Weekes, Blanche E., Ph.D.: *Literature and the Child*. New York: Silver, Burdett and Company. Pp. 456. Price, \$2.16.

#### Textbooks

Breed, Frederick S. and Seale, Ellis C.: *My Word Book*. A Course of Integrated Activities in Spelling. Grades, 2, 3, 4, 5, 6, 7, and 8. Chicago: Lyons and Carnahan. Pp. 94 each.

De Veau, Frederick J.: *The Bucolics of Vergil*. New York: Oxford University Press. Pp. XXIII+220. Price, \$1.25.

Dorothea, Sister M., S.S.J., M.A. and Fagan, Leo B., Ph.D.: *American History Test for Catholic Elementary Schools*. With answers, directions, and record sheet. Bloomington, Ill.: Public School Publishing Co. Price, sample set, \$0.20.

Shelton, Whitford H.: *Minimum Essentials of French*. Revised Edition. New York: Prentice-Hall, Inc. Pp. XVII+198. Price, \$1.50.

#### General

Thompson, Blanche Jennings. *With Harp and Lute*. New York: The Macmillan Company. Pp. XXII+187. Price, \$1.25.

Walsh, Rev. Joseph F., M.A.: *Sound Spending*. With special reference to the Operating Cost of Institutions, Schools, Colleges, Hospitals, etc. Cleveland: Seminary Press, 1227 Ansel Road. Pp. 238. Price, \$2.50.

*Pamphlets*

Bryson, Lyman: *The Use of the Radio in Leisure Time*. New York: The Radio Institute of the Audible Arts, 80 Broadway. Pp. 6. Gratis.

Carnegie Endowment for International Peace: *Annual Report for 1934 of the Division of Intercourse and Education*. New York: Carnegie Endowment for International Peace. 405 West 117th St. Pp. 68. Gratis.

Doll, Edgar A., Ph.D.: *Some Needs in Child Research. Impressions of Mental Deficiency Work in England. Criteria of Mental Deficiency*. Vineland, N. J.: The Training School. Pp. 7;19;9. Reprints.

Heisenfelt, Kathryn: *The 'Fraidy-Cat*. A Play for Children in One Act. Milwaukee: The Catholic Dramatic Movement. Pp. 17. Price, \$0.25.

Heisenfelt, Kathryn: *The Elves and the Shoemaker*. An Old Story for Children Retold in One Act. Milwaukee: The Catholic Dramatic Movement. Pp. 17. Price, \$0.25.

Helfen, Rev. Mathias: *The Mother of Sorrows*. A Pageant-Drama of the Sorrowful Mysteries with an Introductory Scene. Milwaukee: The Catholic Dramatic Movement, 1511 W. Wisconsin Ave. Pp. 63. Price, \$0.50.

Lord, Daniel A., S.J.: *The Successful Failure*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 34. Price, \$0.10.

Pizzardo, Most Rev. Guiseppe, D.D.: *Conferences on Catholic Action*. Washington, D. C.: National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W.: Pp. 40. Price, \$0.25.

Preston, Katherine A., A.M.: *Mental Ability Regained*. Vineland, N. J.: The Training School. Pp. 7. Reprint.

*Proceedings of the Twenty-Eighth Annual Convention of the Association of Life Insurance Presidents*. New York: The Association of Life Insurance Presidents, 165 Broadway. Pp. 240.

Ward, Patrick J. and the Europe Committee: *Relations Between France and Italy*. Washington, D. C.: Catholic Association for International Peace. 1312 Massachusetts Ave., N. W. Pp. 47. Price, \$0.10.